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THE NATURE, EMPLOYMENT, AND HAPPINESS OF THE HEAVENLY STATE.

2 Cor. v. 1.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

In these words the apostle Paul describes the future possessions of the righteous, under the figure of a building—"A building of God, a house not made with hands, eternal in the heavens." It is by figures, and by negative expressions, that the state of future happiness is, for the most part, made known to us, in the oracles of inspiration. While we remain in our "earthly house," we cannot have a full and distinct knowledge of "the house not made with hands." For this our mental faculties do not qualify us in our present state. Here we obtain our original ideas through the medium of our bodily senses; and to these our very language, when we speak of spiritual objects and operations, has almost a necessary reference. Of unembodied existence, therefore, and of the exercises and feelings of purely spiritual beings, our apprehensions must be inadequate. But that we may, by analogy, obtain some just notions, however imperfect, of that blissful state, the hope and expectation of which supports and animates every Christian, metaphorical language is employed in the word of God. In the text heaven is called *a building of God, a house not made with hands;* and elsewhere we find it spoken of as *a mansion of God, a temple, a city, a paradise, an inheritance, a purchased possession, a better country, a kingdom, a crown of glory; and as rest, peace, and the joy of the Lord.*

In discoursing to you, at this time, on the state and exercises of the heavenly world, I shall not confine myself to the text, but seek aid in every part of the sacred volume, for the illustration of this important and most interesting subject.

I. I begin with remarking that when we speak of heaven, our minds and our expressions almost necessarily refer to some place; some local situation, in which God and glorified spirits are supposed peculiarly to reside. This is observable in the text; and as already intimated, the same, or similar language, we find employed in many other parts of the inspired writings. Not thinking it proper to consume your time with mere speculative notions, or suggestions, I shall not even mention some of the hypotheses and conjectures of learned and pious men, relative to the intellectual truth taught by the metaphorical language of sacred scripture touching this subject. It may, however, have its use very

briefly to notice two opinions—the opinion of those who favour the idea that heaven ought to be regarded merely as *a state*, and not as *a place;* and the opinion of those who believe there is *a local heaven*, as well as a *glorious change of state*, into which the people of God enter, when "mortality is swallowed up of life."

The favourers of the former of these opinions reason thus—There is nothing more necessary, say they, to our immediate perception of an unveiled Deity, and entering into the society of other spirits, whether happy or miserable, than that the soul should be disencumbered of the body. God is every where present; and for aught we know, every part of creation may likewise be peopled with spiritual inhabitants. By the laws of our present existence, we can neither converse with them nor perceive them. It may be the law of their existence, too, if such be the will of the Creator, that they can neither perceive nor converse with us, beyond what he on special occasions may permit. The walls of flesh and sense may cut off all ordinary communication between them and us; and the throwing down of these barriers may be all that is necessary to an immediate intercourse with them. This idea they thus illustrate—Imagine that you had been confined, for the whole of life, to a single apartment, through which only a few dim rays of light were permitted to penetrate, at five small avenues. Imagine that all you knew of the sun, the face of nature, and the busy scenes that were passing around you, was from some imperfect report—Then imagine that, in a moment of time, the walls of this obscure dwelling were all to be removed; and the sun, the face of nature, and the busy scenes of life, of which you never before had any perception, nor could form any correct notion, were to be ushered at once on your naked view. Into what a new and unknown world would you find yourself transported? Something like this may take place at death. Our earthly house of this tabernacle is a dark abode. Through five avenues, denominated senses, we gain some obscure intelligence of invisible beings, with which we may be all surrounded. But when, at the moment of death, the present obstructions shall be removed, the sensible perception of God, like the rays of the unclouded sun, may burst upon us at once; we may perceive ourselves to be in the midst of a countless host of active intelligences; we may be able to converse with them and they with us: and if we die reconciled to God and loving him supremely, this will make our heaven.

The advocates of the latter opinion, to which I have referred, freely admit the possibility, and perhaps the probability, of all that you have just heard. But they say that the representations of holy scripture clearly teach us far more than this; and ought to leave us in no doubt that there is a local heaven. They remark, that although the language used in relation to this subject is figurative, yet the figures themselves, as well as some descriptions not figurative, manifestly refer to *place;* that a house, a mansion, a temple, a city, a country, and many other terms, can scarcely convey any meaning whatever, if they have no reference to locality; that the same idea is necessarily implied in what we read of angels conducting a departed spirit to the heavenly felicity; and especially that there *must* be a place, in which the translated body of our blessed Lord, and the bodies of Enoch and Elijah, now reside; and to which the glorified bodies of all the saints will be gathered, after the resurrection and the final judgment. In a word, that almost the whole of what we are taught in the sacred pages, relative to the future state of the righteous, leads us to believe that in the immensity of space, there is a region, or a place, where God is now mani-

fested in his brightest glories to the blessed inhabitants; and where the whole of those who are redeemed from among men will, with the holy angels, eventually constitute the general assembly and church of the first-born, whose names are written in heaven. This appears to me to be perfectly conclusive, and to leave no ground for rational controversy, whether heaven be a state or a place. We are, indeed, not told where this local heaven exists, and therefore all speculations and conjectures on that topic, would perhaps better be forborne. But this forms no objection to the fact of its existence. It is analogous to all that is revealed on this subject, that a part should be told, and a part be concealed. It ought ever to be kept in mind, that it is contrary to all just principles of reasoning, to refuse our assent to facts, suitably authenticated, because, if we admit them, they will involve some things that we cannot fully explain.

We further remark in regard to the subject before us, that our being unable to form distinct ideas of the operations of our souls in a separate state, is no argument at all against the existence of such a state; any more than it is an argument against the being of a God, and of holy angels, that we can have no adequate conception of the mode of their existence, and of the manner in which spirits converse, or communicate their thoughts. Neither is the greatness of the change which must pass upon us, in order to our entering on the heavenly state, any reason why we should not believe in its reality. Changes, indeed, which bear a strong analogy to this, and which, for myself, I fully believe were chiefly intended to illustrate it, are constantly presented to our observation. Ten thousand beautiful forms of animated nature are, at one period of the year, flying with rapid motion through every region of the air, which, at another period, are dormant reptiles in the bosom of the earth, or sluggish worms on its surface, with scarcely the symptoms of life. Now the change from the mortal to the glorified or angelic state, is scarcely greater than this, nor the transition more wonderful. And what we see and know to be true in the nature of an insect, shall we think to be impossible, or improbable, in the nature of man?

II. The sacred scriptures teach us that all the natural appetites, and all the pains and sufferings which are experienced in the present life, will, in the heavenly state, be known no more. Material sustenance cannot be necessary to the support of an immaterial and immortal soul. When therefore the spirit shall cease to be an inhabitant of "the earthly house of this tabernacle," all those appetites, which are seated in our animal nature, and necessary for its preservation, will cease at once. And when, at the resurrection, the happy spirit shall again reanimate its sleeping dust, that dust shall be so organized, by the power and wisdom of God, whose will constitutes all the laws of nature, as that "it shall hunger no more neither thirst any more." These sentiments are sustained by the plainest declarations of the word of God, not only in the expression just repeated, but in the following particular and beautiful passage of the same apostle on whose words I discourse. "But some man will say—How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die—But God giveth it a body as it hath pleased him, and to every seed his own body." After which, in the same connexion, he adds—"There are also celestial bodies, and bodies terrestrial: the glory of the celestial is one, and the glory of the terrestrial is another: So also is the resurrection of the dead: It is sown in corruption, it is

raised in incorruption: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here, we see the apostle is particularly careful to mention, and to repeat, that there is a spiritual body—that is, a body which shall possess many of the properties of a spirit, and which shall not hinder any of its operations—which may pass, quicker than a ray of light, to any part of the creation of God, whither the will of its Maker, or his service, may require its presence.

This spiritual body will feel none of the wants or pains to which our mortal bodies are now subjected. Ah! my brethren, Lazarus, there, wants no more the morsel which here he solicited in vain. There shall the emancipated spirit of every humble Christian, who in this world may have endured hunger and thirst, cold and nakedness, poverty and wretchedness, be freed forever from the pressure of its wants, and know the superior pleasure which arises from perfect happiness, contrasted with constant suffering. Bodily infirmities, often productive of spiritual distress, seem in many instances to be, as it were, the *furniture*, inseparably attached to the earthly tabernacle of the saint. But when the soul—the temporary tenant—shall resign its possession, it will be forever quit of all these inconveniences. Entering the house not made with hands eternal in the heavens, none of these incumbrances will there be found. There the martyr who has yielded his body to the flame or torture, for the cause of Christ, will find himself eternally secure of that undiminishable bliss, for which he despised the sufferings of the body. There the patient Christian, who has languished out a wearisome life of sickness, or infirmity, or lassitude, will find immortal health, activity, and vigour—there the labours and inquietudes, and perplexities, and griefs, and sorrows, and cares of the believer, will find a termination final and eternal—"There the wicked cease from troubling, and there the weary are at rest—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Yes—the former things shall be passed away forever. Every clog and hindrance, every oppression and embarrassment, every difficulty and discouragement, which the Christian feels from a frail body and a state of trial, shall then be left far behind. The unfettered soul, escaping from all the entanglements and vexations of flesh and sense, like an eagle broken loose from her toils, shall wing her unencumbered rapid flight to heaven, and rove and bask with joyful liberty amidst the sunbeams of eternal day.

III. The state of heavenly happiness will be a state of perpetual and perfect freedom from all sin. This, indeed, is the foundation of that complete deliverance from suffering and sorrow, which we have just considered. From a state of imperfect moral obedience, pain is never excluded. But where holiness is complete, there happiness will likewise be perfect. And this we are assured, will be the condition of every soul which shall be admitted to the heavenly mansions. We are told "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." This must, in the nature of things, be necessary to complete the happiness of a holy soul. Being supremely and habitually attached to God and holiness, it never could be entirely satisfied, if sin, the opposites of these, were not totally destroyed. So long as God was offended, and his law violated, there regret and sorrow would necessarily succeed. This it is which mars all the Christian's happiness upon earth—this it is which

mixes grief with all his joy. The remainders of sin; the awful measure of indwelling corruption which cleaves to him; the body of sin and death with which he is clothed, depress his soul; and as the apostle remarks in the verses which succeed the text, make him groan, being burdened, "earnestly desiring to be clothed upon with his house which is from heaven." And blessed be God, when the time of release arrives, the Christian's enemies shall be able to annoy him no more forever—they cannot follow him beyond the grave—that is the barrier which they can never pass. All those evil propensities, desires, and passions, which have so often assaulted or seduced the soul; all those attachments to sensual and worldly objects, which have interfered with its spiritual exercises; all that coldness, sloth, indifference, unbelief, want of inclination and animation for the service of God, which made it drag so heavily along its Christian course; all the allurements of the world, which have so often drawn it away from communion with God, and the enjoyment of his presence and favour; all doubt, and distrust, and fear; all the dark veils which have separated between the mind and the clear perception of divine truth; all the temptations and tormenting suggestions of the great enemy of souls; will now have completely and finally lost their influence. Not one of these disturbers shall ever be able to intrude on the happy soul that arrives at the heavenly rest. Oh, desirable deliverance! oh, enviable state! to serve and enjoy God with perfect freedom, no more assailed by any enemy, no more polluted by any sin. What Christian but in the contemplation is ready to spring forward by anticipation to the happy moment, and think the time tedious which separates him from so desirable an event.

IV. The society of heaven will prove a source of high enjoyment, to every glorified saint. Of this we have clear intimations in the "oracles of God." "Many, (said the Saviour,) shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." And the beloved disciple, in his apocalyptic vision, "beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb"—In his very nature, man is formed for society, and with plain indications also, that his Maker intended that he should derive both his happiness and improvement, from an interchange of thoughts and feelings with his fellow men. All analogy would lead us to expect, that this law of his nature would not change with his change of state; and the passages of sacred writ just recited, with many others of similar import, clearly inform us, that there will be social acts and communications in the heavenly world. Those with whom departed saints have lived in the greatest intimacy, and the most endeared union, and with whom they have travelled the thorny path of human life—those with whom they have here mingled their warm affections, and who have shared in each other's affections, sorrows and joys, will doubtless recognise each other, and be united in purer fellowship in heaven, than they ever knew on earth. Together they may recollect and recount the feelings and fears, the pleasures and the pains, the darkness and the doubts of this shadowy state; and together rejoice that darkness and doubt have now vanished forever. Who, my brethren, can estimate the pleasure of meeting in glory, those who have been dearest to them here below, and who perhaps shall be the first to welcome them to the mansions above? To

this it is no valid objection, that, in the present state, strong natural affections often subsist in the bosoms of the pious, towards some who live and die in hardened guilt and impenitence. Natural affection has its use in this life, in powerfully urging the pious to employ every mean and effort to reclaim the wicked. But in heaven, we have reason to believe that all affection for every unholy being, of whatever kind or character, will be entirely and forever extinguished, while love to all who bear the image of God, will, to the highest degree, be increased and purified. It is even now a transporting contemplation, to think of the sublime enjoyment which will arise from being admitted to the society of all the worthies of the earth, of all ages and of every clime—of forming an acquaintance and fellowship with them—of knowing from them what they were on earth, and what they have become in heaven. Adam and Enoch, Abraham and Elijah, David and Isaiah, prophets and apostles, Peter and Paul, martyrs and reformers, will ye not recount to listening myriads, what once ye were, what here were your thoughts and plans, your labours and your trials; and what in heaven ye have learned, beyond every conception which ye formed, till ye reached the celestial abodes! For I remark

V. The soul of every saint in a glorified state, will be placed in circumstances the most favourable to the acquisition of knowledge. There is in the human mind a natural and insatiable thirst, to examine and know the things which are offered to its observation. But in the present state, there are many obstacles to the gratification of this desire. Many have few advantages for making progress in knowledge. Our senses themselves, while they assist our inquiries to a certain length, do then, by their grossness, prevent a farther advance. Some things, it was evidently intended that we should not understand in the present state; and human life itself is so short, that the career of our inquiries, however happily commenced, is terminated almost as soon as it is begun. The observation of these circumstances, led even those who were not favoured with the light of revelation, to conclude the soul immortal; to conclude that the all-wise Creator, who makes nothing in vain, had not formed a being capable of endless improvement, to be struck out of existence, as soon as that improvement had well commenced; but that in a future world the human capacities and powers should find space for their expansion, and have their desires fulfilled. This reasoning, the sure word of revelation explicitly confirms. Hear the apostle, on whose declaration I discourse. "For (says he) we know in part, and we prophesy in part: but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know, even as also I am known." According to this representation, the human soul at present is but in the bud of being; the present is a mere state of infancy and tutelage, in which the knowledge and conceptions of the wisest mortals are as much inferior to those of a glorified spirit, as the views and comprehension of a child are different from those of a man; or as the knowledge of an object, seen through a dim and obscuring medium at a distance, is inferior to that which is obtained by a naked, clear, and immediate view: and that hereafter such a view shall open on the soul of the saint, and the things of God shall be known by him, in somewhat the same manner as they are known to the infinite mind. Of this

knowledge I will mention, although I can do little more than name, some of the principal subjects.

1. It will be a knowledge of God himself. Here the conceptions which we acquire of the Deity, are very imperfect. Our souls are, as it were, sensualized; and the notions which we form of an immaterial being, are, as already noticed, very inadequate. But when the glass of sense shall be removed, and spirit shall perceive and converse with spirit, then "we shall know even as also we are known." We shall have perceptions of the essential nature of God, and of his immediate presence and ineffable glory, unspeakably different from, and superior to, those which we now possess. We shall have something answerable to our expression of seeing him "face to face;" and this, I conceive, will be one of the radical causes of the happiness of heaven. There is much in the word of life, which indicates the holy pleasure which will arise from the clear knowledge of God—the standard of all excellence and perfection—and from dwelling in his sensible presence. There, probably, we shall acquire a much better conception, than we can now obtain, of the union and distinction of persons in the divine nature; though the full comprehension of this may transcend the capacities of angels, and exceed the bounds of created intelligence. There we shall certainly know more of the attributes of the Deity, than here we can comprehend. This will, no doubt, form a principal part of the employment of every saint in heaven, as it constitutes much of his holy pleasure here on earth. Here his progress is little, there it will be inconceivably great. There his soul will launch, boldly and delightfully, on the unbounded ocean of divine excellence, exploring regions still new and unknown before, but without being able, in its utmost progress, to reach the shores of infinite perfection.

2. The works of God will be better known to the departed and happy soul, than they can be on this side the grave. It is by the works of God, that his attributes are manifested in this world; and they will doubtless serve the same purpose in the regions of unclouded intelligence and bliss. There, it may be, beatified spirits will learn his *wisdom*, by being instructed into the nice and minute organization of the most subtle parts of creation; by seeing the first source and spring of those that are called the *laws of nature;* by being shown the connexion between matter and spirit; and many things of which at present we have no conception. There we may learn his *power*, by contemplating more fully the myriads of worlds and systems with which he has filled immeasurable space; by seeing how they are connected with, or related to each other; and it may be, by roving free and unconfined amongst them all. There we may perceive his *infinite goodness*, in the innumerable orders of beings with which he has peopled these wide dominions, and the provision he has made for their happiness and improvement. It has been suggested by a pious and ingenious writer, that perhaps the souls of the just will pursue, in heaven, their favourite and peculiar contemplations here on earth. What degree of truth there may be in this, or what will be the mode and the measure of our knowledge in regard to the works of God, we cannot certainly pronounce; but that this knowledge will be unspeakably increased, we have ground for the fullest confidence.

3. The government of God will be more perfectly understood in heaven, than it ever is on earth. Of this there are, I think, numerous and clear intimations from Scripture, as well as from reason. To our present contemplations, clouds and darkness are often round about the ways

of God; but there we shall see that justice and judgment are the habitation of his throne—There we may learn more of the divine purposes or decrees, than we can now penetrate—We may see more clearly how sin entered the creation of God, while the creature was free and guilty, and the Creator holy and just in the execution of his own infinite plans. There we may understand the connexion between the governing influence of God, and the perfect liberty of the creature. These are subjects which, I apprehend, were not intended to be fully known in the present state; and to which the apostle might refer when he said, "I see darkly"—but which he expected to see clearly in a better world—There, too, may those inexplicable and trying events of Providence, which now perplex and distress thee, oh believer! be all fully explained, and the wisdom, goodness, and kindness of that which at present seems so dark and hard, be conspicuously and joyfully beheld.

VI. The plan of redemption, the character and purpose of the Redeemer, and the riches of his inheritance in the saints, will, in heaven, be seen in unclouded glory. To this place I have reserved what might have been introduced when I spoke of *the attributes* of the Deity—I mean the infinite *grace*, *mercy*, and *condescension*, of our God. These shine only in the work of redemption: And Christians, when you arrive at Mount Zion above, your souls will have views of these, of which at present you can have little knowledge. "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Oh, with what a transport of holy rapture, will you there meditate on the love of God in Christ Jesus our Lord! You will enter deep into it, and try to search its infinite extent. You will learn, perhaps, from the immediate communications of the Saviour himself, the mysteries of his wonderful work of redemption. He may explain to you the nature of the covenant, which took place in the cabinet of heaven before the birth of time, in which his people were given to him in promise, and of the fruits of which you will be then receiving. He may give you to understand how he left the bosom of the Father, how he united the divine with the human nature, and how, in this connexion, he executed the amazing plan. He may explain to you the awful agony of his holy soul in the garden of Gethsemane, and when on the cross he cried, "My God, my God, why hast thou forsaken me"—Passing to the effects of his work, he may show the triumphs of his love, in making you the happy subjects of it by his all-conquering grace; and in bringing you safely, in despite of all your enemies, to his blissful presence. Then he may unfold to you how the glory of God is intended to shine through this work of heavenly wonder, and the attributes of God to be illustrated by it, before all creation, and to all eternity. Oh, brethren! we are assured that "we shall see him as he is"—Yes, we shall see the Saviour. We shall look on his blessed and glorious person; and "we shall be like him," when we thus see him as he is. Our souls shall drink in the astonishing ideas of his grace and love; they shall ponder the mighty subject; they shall labour on in the heavenly meditation with increasing delight; they shall adore and bless his name; they shall ascribe to his grace their noblest praises; they shall attribute *all* to him; they shall give him thanks in his immediate presence, and before the foot of his throne, in heaven, for all the unutterable riches of redeeming love and mercy. Faith, brethren, will there be turned into vision; and the blessed Redeemer, to whom we now look—and so often feebly look by faith—

shall there be seen without a veil, on his throne of power and glory. But I am anticipating what I propose to mention

VII. That the knowledge acquired in heaven, will not be merely speculative, but such as will touch all the springs of holy joy and ecstacy. There is a pleasure which the mind always receives from the simple acquisition of knowledge, or the discovery and contemplation of truth. But beside this, there is a peculiar pleasure, which arrises from ascertaining certain truths, in which, from any circumstances, the mind had been deeply interested, and strongly desirous that they should be found to be, what they are, at length, discovered to be in fact. Such will be the nature of every newly opening view of truth, which will break on the mind of the saint in the heavenly world. It will be a truth which will awaken all the most exquisite sensibilities of his soul. He will feel a holy and inexpressible delight, in perceiving every thing which his growing powers will enable him to comprehend. The grosser passions will no doubt be all extinct; but the spiritual passions, if I may so call them, will be sublimed, and will receive new capacities of pleasure and gratification. Much is said in the word of God, on the sacred excitement, which will be given to the soul in the celestial mansions. Every thing in the Bible tends to show that heaven will not be a state merely of increasing perception, however desirable, but of divine animation and transport. Think, O Christian! of thy happiest hour; think of an hour in which it has been given thee to know a sacred serenity of spirit, in the possession of that "peace of God which passeth all understanding;" an hour when a still, and sweet, and solemn elevation of soul, in the contemplation of thy God and Saviour, made thee a partaker of "the joy of the Holy Ghost"—*That* probably is the nearest resemblance thou canst have on earth, of the delights of heaven. But better, infinitely better than that, in degree and purity, will be all the hours that shall carry forward thy existence in the mansions above. And this enjoyment, it must be remembered, will never satiate, or weary the glorified spirit—It will be ever fresh, and new, and vigorous, through all the periods of an endless duration. We know that mental and spiritual pleasures, even in this world, are in their nature the most durable. They do not give an impetuous or sudden gust of gratification, like sensual delights—followed often by a sense of repletion or disgust. Mental pleasures may be long continued; and the fatigue which at length ensues, is the fatigue of the body, which clouds, and depresses, and enfeebles the mind. But in heaven, the soul will experience no hindrance from the body. She will rise in all her native vigour to the paradise of God; and when she resumes her body at the resurrection of the just, it will be, as we have seen, a spiritual body, which will aid, and not obstruct, her every exercise and enjoyment. The engagements of heaven, we doubt not, will be various; but, "Holiness to the Lord," will be inscribed on them all; and redeeming love and sovereign grace will be the favourite theme, on which all the ransomed of Adam's race will dwell with expanded powers, and with insatiable and untiring bliss.

Finally—The joys of heaven will be eternal. This is the consideration which gives them their highest value. Here our best enjoyments are short and transitory; and the recollection that they must be so, and that they are to be succeeded by new and painful conflicts, often abates them while they last. But in heaven there will be no fear of any change, or any termination of the felicity experienced. On the contrary, an endless increase, we have reason to believe, will be

anticipated and realised. The human mind possesses an expansive property, by which, at every step of improvement, it becomes capable of making acquisitions more easily, and of taking in a larger measure of knowledge and fruition. If this property of the human soul shall be retained in its glorified state, as we have every reason to believe it will, who can estimate its attainments in the progress of eternity! May not the present capacity of the highest angel, be at length reached, and exceeded by the meanest saint? Through the soul of this saint, may not more happiness ultimately pass, than has yet been experienced by all the angels and saints now in glory! That amount is finite, and in eternity an individual may exhaust it all, and then an eternity will be still in prospect! O the breadth and the length, the height and the depth of this incomprehensible felicity! It absorbs and overwhelms our minds—In silent meditation let it suggest unutterable thoughts.

Long as I have detained you, beloved hearers, I do not feel at liberty to conclude this discourse, without a few plain practicable observations on what you have heard about heaven.

1. Let it be remembered that the heavenly delights of which I have spoken, and you have heard, can never be enjoyed by those who are not prepared for them in the temper of their minds. The desire of happiness is inseparable from our nature; and as heaven is ever represented as a state of consummate and endless enjoyment, unsanctified men, as well as others, often cherish and express the hope and the expectation of going to heaven when they die. But let them not be offended, when they are told, that they really do not desire heaven. They do indeed, with all sincerity and earnestness, desire *happiness*, but still they do not desire heaven; that is, *such a heaven* as actually exists, and which is the only one which ever can exist, in all the universe of God. The God of heaven is a holy God, and he certainly never will make an unholy heaven. Of the heaven which he has prepared for all who are qualified to enter it, perfect holiness characterizes every inhabitant and every exercise. But unsanctified men do not love holiness. Their taste, disposition, and feelings are all set against it, and will continue to be so, while they remain unsanctified. To suppose then that they desire a heaven of perfect holiness, is to suppose that they desire what they hate; which is a contradiction in terms. No truly, let them understand themselves correctly, and they must see that it is only happiness—a sinful happiness—and not a holy heaven, which is the object of their desire. And hence it is plain, that without a radical change of heart and affections, they could not be happy if they were in heaven; for they would find nothing there but objects of disgust and aversion. Be it then imprinted on the memory of us all, and let every unsanctified sinner in this assembly bring his mind into close contact with the solemn truth proclaimed by the God of heaven, that "Without holiness no man shall see the Lord—Except a man be born again—born of the Spirit—he cannot see the kingdom of God." Seek renovation then, fellow sinner—seek the influences of the Holy Spirit to renew you unto holiness—if you would, on any rational ground, hope for heaven. Let not this great concern be delayed for a single hour, lest death overtake you while you delay, and you hear the irreversible decree—"He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still."

2. Let the people of God be exhorted to meditate much on heaven.

"Preach more about heaven—I have never preached enough about heaven"—said an aged and eminent minister of the gospel, to a young brother, who visited him on his death-bed. Yes, we ministers of the gospel ought to preach more than we are wont to do about heaven; and you, dear brethren in the Lord, ought to meditate more—much more than I fear the most of you do, on heaven. I verily believe, that in this very point, the primitive Christians were chiefly distinguished from those of modern times. They lived with heaven in their eye; and it was this that made them undervalue the world, and that raised them above the fear of death, even in its most frightful forms. Truly the secret of martyrdom is here. Let a man possess a holy confidence that death to him will be instantly followed by the vision of his approving Saviour, in all the glories and raptures of the heavenly world, and he goes to the cross, the scaffold or the stake with an unfaltering step—yea, with a triumphant spirit—It will be, he says, but a momentary agony, and it will introduce me to eternal joys. We, beloved Christian brethren, have but little prospect of being called to the trial of martyrdom. Yet we have our trials; and some of them perhaps more dangerous, for the very reason that they are less feared, than were those of martyrdom. We have sicknesses, and sorrows, and bereavements, and disappointments, and worldly losses and vexations innumerable—these on the one hand—And on the other, we have the smiles, and the flatteries, and the ten thousand seductions of the world.—Now, the meditation of heaven will sustain and cheer us under the former, and teach and enable us to undervalue and despise the latter. By this meditation we go, as it were, from earth to heaven—We gain an elevation, from which when we look down, every thing on earth appears little. We breathe a purer moral atmosphere, and feel a delightful relief, in escaping for a short time from the murky air of this polluted world. O, brethren, you know—for I now speak to those who know it by experience—that heaven is begun on earth; and when we get something of this imperfect heaven, in our present weary pilgrimage, it does enliven and strengthen us wonderfully; and render us superior to all things here below. And as it is a holy happiness, it increases the spirit of holiness in our hearts, while we enjoy it. It makes the will of God our choice, and therefore every thing that comes to us appears right—It likewise animates us to all present duty, and thus renders us most useful. It fills us, moreover, with a most ardent desire to take as many with us to heaven as possible, both from a love to our fellow men, and from a desire to glorify God our Saviour; and thus it consecrates us, with all that we have and are, to the promotion of the gospel of Christ: And finally, it dispels all the darkness of death and the grave, and puts into our mouth the conqueror's song —"O death where is thy sting! O grave where is thy victory! The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ—Come quickly—Amen—Even so, come Lord Jesus."

From the New York Observer.

WHY SO LOTH TO DIE?

I find within me a strange reluctance to die, and I perceive in others indications of a similar unwillingness. Indeed it is rare to meet with one who does not participate in this general and great aversion to dy-

ing. Now I do not wonder that some are unwilling to die. Nature revolts at death. It is the object of her strongest antipathy. It is not strange, therefore, that mere *natural* men should be averse to it. Some have nothing to die for. How can it be expected that they should be willing to die? They have nothing beyond the grave to go to. Their possessions all lie on this side of it. They have their portion in this life—their good things here. Do you wonder they are reluctant to leave them? To such to die is loss. Death is not theirs, as it is the Christian's; but on the other hand, they are death's. Jesus is not precious to them. How should they be "willing rather to be absent from the body and to be present with the Lord?" What Paul esteemed "far better" than life, viz. dying in order to be with Christ, has for them no charm whatever.

But that the spiritual man, the disciple and friend of Jesus, the child and heir of God, should be so strongly averse to death, deserves to be considered strange. We might indeed expect that there should remain some of the reluctance of nature to death, even in the subjects of grace, for Christianity does not destroy nature; but that this reluctance should be so strong and often so predominant—that grace should not create a desire for death, stronger than nature's aversion to it, is what surprises us.

I am sure it ought not to be as it is. Certainly every Christian ought to be able to say with Paul, "having a desire to depart and be with Christ, which is far better." However averse to being "unclothed," he should yet be willing to be "clothed upon, that mortality might be swallowed up of life." Life required an exercise of patience in the saints of old, which seems to have no existence now. *Job* says, "all the days of my appointed time will I *wait*, till my change come." *Then* Christian submission was exercised in *living*. *Now* to be resigned to *death* is the desideratum. Grace had then to make its subjects willing to live. Now it has to make them willing to die.

How shall we account for this reluctance? What if nature in us be strong, is not grace stronger? Has it subdued our sins, calmed our agitations, allayed our fears, and can it not master this one aversion? Have we made experiment of what grace can do, with the fear of death?

Is it because of the *pain* of dying that we shrink from it? But how know we that to die is so very painful? In half the cases of death at least, it does not appear to be so. How many sicknesses we are subject to, whose progress is attended with far more pain! How many surgical operations, which men readily submit to, are beyond all doubt productive of more suffering!

Is this world so bright and beautiful that we are loth to leave it on that account? But is not heaven fairer and brighter far? Here there is night; but there none. Here deformity alternates with beauty; but there all is loveliness—here the alloy prevails. There there is no mixture—all is pure. Can it be possible that earth has charms and attractions equal to those of heaven—this earth, which the curse has lighted on, comparable in point of beauty and loveliness to that heaven where God manifests himself, and which Jesus has gone to prepare for becoming the fit habitation and eternal home of his redeemed? Is it conceivable? Even the saints who lived under a darker dispensation esteemed the heavenly a better country. Is it the *separations* which death makes, that render us so averse to die? True, it separates, but it *unites* also. It takes us, I know, *from* many we love, but it takes us

to as many we love. Leave we a family behind? But do we not go to one larger, more harmonious, happier? Are we parted from friends by death? And are we not joined to friends by the same? If we lose a father, do we not find a better Father; and if we leave a dear brother, do we not go to one who "is not ashamed to call us brethren?" More than half of some families have gone already to heaven. Why should we be so much more desirous of continuing with the part on earth, than of going to the portion in heaven? Do those you part from need your care and services, more than those to whom you go? But is it not safe going, and leaving them in charge of God? Is it not he now who cares for them, and watches over them, provides for them, and defends them? And will he not do it when you are dead and gone? Ah, the parent clings to life, and looks imploringly on death, when he thinks of his loved little ones! What will become of them? he asks. What would become of them now, if they had only you to care for them? It is not your eye that keeps watch over them—nor your arm that is put underneath and round about them—nor your hand from whose opening palm their wants are supplied. It is God's. And what he does by you now, cannot he do without you? Cannot he find other agents and instruments when you are laid aside? Does he not say of the widows and fatherless children, "Leave them to me?" And will he not be faithful to the trust which he solicits?

Do not children desire to see the face of their father? And are not we children of God? After so many years of daily converse and communion with him, and after receiving so many tokens of his paternal regard, should you not be willing to go now and see him face to face, whose unseen hand has led, sustained and supplied you hitherto? It is unnatural in us not to be willing to go to God—We readily go to those we love.

Has *home* no charm? What man is he, to whom it has not a charm? Who has been long absent from it and does not languish with desire to reach it? But where is home—thy father's house? It is not here. It is beyond the flood. Earth is not home. Heaven is home. Living is not being at home. Dying is going home. We must die to reach our father's house. And yet we are reluctant to die!

Do you dread the *way?* Do you tremble at the thought of the valley of the shadow of death? What, when you are sure of such company as that of Jesus? Will you fear with him at your side? Do not talk of the cold arms of death. Think rather of the warm embrace of Jesus. Does he not say he will come for you? "If I go, I will come again, and receive you unto myself." Angels may minister to the saints on common occasions, but when a Christian dies, Jesus himself attends.

But death has a *sting*. You mean he *had* one. To those who believe in Jesus, no sting of death remains.

Fear ye the *consequences* of dying?—Does the thought of the presence into which you are to go appal you? But you have often been into that presence in prayer—you have appeared already before God on his mercy seat, and then you have wished the veil away. Why then so unwilling that death should withdraw it? Were you not gladdened by those transient glimpses of his glory which you saw? And dread you now the full and fixed gaze of his glory? Have you not often sighed for those brighter views, and those nearer and clearer discoveries which death will afford you?

Surely it cannot be the *judgment* you fear. What, when you are "ac-

cepted in the beloved!" If accepted in yourself, you should not fear. How much less, when accepted in him! If God would honour your own righteousness, had you a righteousness of your own, will he not much more honour Christ's righteousness, now become yours? What if you cannot answer for yourself! Cannot he answer for you? But who is the judge? Is it not Jesus, your advocate? Will your advocate condemn you? Are you afraid to meet your Saviour? He that summons you to judgment is the same that said, "Come unto me, and I will give you rest." Would you live always? I know you would not. But you would live longer—perhaps, you say, for the sake of being useful to others. But who knows that you may not be more useful in heaven? Who can say but your death may do more good, than your life? Besides, if God can dispense with your services, should you not be willing to have them arrested?

Do you not desire to be freed from all sin? But know you not that only he "that is dead is freed from sin?" If you cannot be perfectly holy until you die, ought you to be so unwilling to die? Is your desire at perfect holiness sincere, while you are so averse to the condition of it?

It is strange that you should be so reluctant to realize that which is "gain"—to pass into that condition which is "far better"—to come of age, and to enter upon that inheritance which is incorruptible and undefiled?

Have you no desire to behold the glorified humanity of Jesus—to see that countenance that was so marred for you? When one is rescued by another from some imminent peril, he exclaims in the ardour of his gratitude, "Where is my deliverer? Let me see him." And would you not see him who has rescued you from the most dreadful of deaths—the Saviour that loved you and gave himself for you?

Is not death, as well as life, enumerated among those "all things" which "are yours," if you are Christ's? If it were an evil—if it were not a privilege, would it be found in that catalogue?

Oh fellow Christians, let us be ashamed of this unwillingness to depart and be with Christ. Let us get rid of this aversion to death. And henceforth let us not think it so formidable a thing to "die in the Lord" and to "sleep in Jesus." M. S.

HYMNS TRANSLATED FROM THE GERMAN.

TRUST IN GOD.

Eyes of men! why weep ye
Unavailing tears?
Hearts of men! why keep ye
Undefined fears?

Friends in Jesus! grieve not;
Doubt not, fear not ye!
Down with grief! believe not
Aught but good will be.

Lift ye up your voices
To the Lord on high:
Think not He rejoices
When His children sigh.

No! these hearts of ours
He delights to bless,
From His hand He showers
Plenteous blessedness.

We (alas the blindness!)
Know not how to trust;
Purest loving-kindness
From ourselves we thrust.

Never God intended
Evil should not end:
All will soon be mended
If ourselves we mend.

Well is thee for ever,
Though thou turn to dust,
If in God, the Giver
Of all good, thou trust.

Him no earthly riot
Can at heart annoy
Who to heaven's quiet
Looketh up in joy.

Oh this sleep that closes
All our senses quite!
Life with all its woes is
Only for a night;

And apace it wasteth,
  And the day is near:
Our redemption hasteth;
  Ere we look 'tis here.

For the glorious morrow
  Wait, then, O my soul!
Spite of sin and sorrow
  Thou shalt reach the goal.

When the strife is striven,
  When the race is run,
Song shall be in heaven,
  "Child of God, well done!"

"WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST."

Jesus, I quit thee not!
  'Tis good with thee to *live:*
'Twas thou who at the first
  My very life didst give;
'Tis thou increasest it,
  'Tis thou sustain'st it ever.
Jesus, I quit not thee:
  Jesus, forsake me never!

I quit thee not! 'tis good
  With thee to *suffer grief;*
Thou lightenest my cross,
  Thou bringest me relief:
Yea, through its sharpest pangs
  Thou shalt my soul deliver.
Jesus, I quit not thee:
  Jesus, forsake me never.

I quit thee not! 'tis good
  With thee *to fight the fight:*
Though sin, the world, and hell,
  Stand forth in all their might,
Jesus with victory
  Shall crown my weak endeavour.
Jesus, I quit not thee:
  Jesus, forsake me never!

Jesus, I quit thee not:
  'Tis good with thee *to die;*
For if thou be with me
  I faint not utterly:
Thou shalt receive my soul,
  To be with God the Giver.
Jesus, I quit not thee:
  Jesus, forsake me never!

FOR GOD'S SUPPORT AND GUIDANCE.

Forsake me not, my God,
  Thou God of my salvation!
Give me thy light to be
  My sure illumination.
My soul to folly turns,
  Seeking she knows not what;
Oh! lead her to Thyself;
  My God, forsake me not.

Forsake me not, my God!
  Take not thy Spirit from me;
And suffer not the might
  Of sin to overcome me.
A father pitieth
  The children he begot;
My Father, pity me!
  My God, forsake me not!

Forsake me not, my God,
  Thou God of life and power!
Enliven, strengthen me,
  In every evil hour.
And when the sinful fire
  Within my heart is hot,
Be not Thou far from me.
  My God, forsake me not!

Forsake me not, my God;
  Uphold me in my going;
That evermore I may
  Please Thee in all well-doing.
And that Thy will, O Lord,
  May never be forgot,
In all my works and ways,
  My God, forsake me not!

Forsake me not, my God!
  I would be thine for ever!
Confirm me mightily
  In every right endeavour.
And when my hour is come,
  Purged from all stain and spot
Of sin, receive my soul!
  My God, forsake me not!

[*Ch. Observer.*

Miscellaneous.

A MISSIONARY'S APPEAL TO THE CHRISTIAN YOUTH OF THE COUNTRY.

The following well written article, by a man who, it appears, has past "more than twelve years in the capacity of a Christian Missionary in India," is taken from the Evangelical Magazine for August last. In its reasoning and general bearing it is quite as applicable to "the educated youth of the churches of Christ in the United States," as to those of Great Britain. We have lately much wished to insert in our pages something of a commanding character on this important subject; and we have seen nothing that has pleased us better than the following paper. It seems peculiarly seasonable at the present time,

when the Western Foreign Missionary Society of our church are preparing to reinforce our Indian Mission. On the subject of *danger from climate*, it is also exactly in point, with reference to a reinforcement of our African mission. The thoughts of the writer on that topic are precisely those which our remaining African missionary, Mr. Pinney, expressed to us, when conversing with him on his contemplated enterprise. We very earnestly recommend a careful perusal of this article to all our dear young brethren, who are seeking to know their duty in regard to the important concern of Foreign Missions.

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To the Youth, more especially to the educated Youth of the Churches of Christ, in Great Britain [and the United States.]

Dear Young Brethren—To a very large majority of you, the writer of the subsequent remarks is, of course, totally unknown—to many, probably, even by name; some apology, therefore, might reasonably be expected from me, for coming thus publicly before you: but having spent (however unworthily,) more than twelve years of my life in the capacity of a Christian missionary in India, and, during that period, witnessed somewhat of the deplorable state of the heathen population of that country, as well as of the numerous facilities which now offer themselves for the removal of the moral and spiritual degradation of that people, by the diffusion of the gospel, it is hoped that, stranger as I am to you, you will indulge me with a candid hearing, whilst I endeavour, in a concise, simple manner, to bring this momentous subject to your particular notice.

It is a fact, not, perhaps, known to all of you, and permit me to add, not, I fear, duly considered by many to whom it is known, that there is, at this time, under British control in the East, a population of from eighty to ninety millions of human beings, all accessible without the slightest legal or political restriction, to the Christian missionary. For the evangelization of this vast and almost appalling mass of immortal, accountable creatures, there is not actively and efficiently engaged in direct missionary labour, one missionary for every two millions. Here, Christian brethren, is a stupendous and an overwhelming fact! eighty millions of immortal spirits "*having no hope, and without God in the world!*" all on their way to their unchangeable and eternal destiny! Were we totally unconnected with the scene, so far as accountability is concerned, it might awaken in every bosom emotions of the liveliest sympathy and the deepest and the keenest anguish. But this is not our situation, we cannot escape from our responsibility by saying, "*Am I my brother's keeper?*" By the providence of God, all this vast aggregate of human beings is placed in such circumstances as to be accessible by the gospel, and, therefore, as Christians, placed within the range and sphere of our accountability; and, should they perish for lack of knowledge, should they go down to the pit with a lie in their right hand, we have the strongest reason to conclude, *God will not hold us guiltless of their blood.*

As believers in the volume of inspiration, we profess on the authority of "*the true sayings of God*," to have a specific for the moral disease of that people—a remedy, which, if applied, would heal their maladies; incurable by all other means. If so, why is not the wound of this people healed? why is generation after generation suffered to perish in their sins? Is there any physical barrier, any legal impediment, any political restriction which, like the wall of China, shuts the people out

from our influence, however near they may be, to our sympathies? By no means. The land is before us, in the length of it, and in the breadth of it, and may, so far as political influence is concerned, be occupied in the name of the living and true God; and there is not a spot where the prudent, devoted, Christian missionary may place his feet, where he would not find the protecting shadow of the British government spread out over his head. Is there any mental obstruction, any thing in the intellectual character and habits of the people, which renders them incapable of feeling the force or appreciating the value of divine truth? To this inquiry let the words of inspiration reply, words as sublime in poetry, as they are true to nature, to philosophy, and to indisputable fact: "the Lord looketh from heaven, he beholdeth all the sons of men; from the place of his habitation, he looketh upon all the inhabitants of the earth. *He fashioneth their hearts alike.*"

Is there any moral impediment, any thing so decidedly low, so essentially depraved in their condition, as to lead to the conclusion that they are sunk beyond the hope or possibility of recovery? By any other power than the power of God, they are, for it may be said, as the apostle says of the Corinthians, "they are fornicators, idolators, adulterers, effeminate abusers of themselves with mankind, thieves, covetous, drunkards, revellers, extortioners." But he adds, (writing to the Christian church,) "And such were some of you, but *ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.*" Of the arm which rescued a Corinthian, of the power which transformed those sons of darkness into children of light, can we ever despair? "The thing which hath been, it is that which shall be." Enough of success has attended the efforts made in India, to show that Christianity has lost none of her strength, that her energies are unbroken, and that it requires, under the blessing of Almighty God, only a multiplication of the same means, as have been employed, to convert the wilderness into the garden of the Lord, and to make that desert blossom as the rose.

If little has been done, however, little could reasonably be expected to be done; little has been attempted, compared with the vastness of the object to be attained. "*He that soweth sparingly, shall reap also sparingly.*" We have sowed sparingly: nay, the land is yet to be sowed; the fallow ground is not yet broken up, much less the seed cast into it. "Go to now, consider your ways and be wise; break up the fallow ground, cast in the holy seed, prove me, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

For the sake of illustration, let us suppose that the city of London, with its suburbs, contains a population of fifteen hundred thousand souls, and suppose that this million and a half of human beings were left as to their spiritual necessities to the labours of one single individual; what, under such circumstances, might be expected to be its moral condition? But this supposition, awful and appalling as it is, does not reach the real state of India at this day. It does not reach it in numbers, as my former calculation, founded on indisputable fact, would show. It does not reach it in efficiency of means: a minister of the gospel, in this country, speaks in his own language, in his native climate, and to a people with whose mental habits, and modes of thinking he is familiar; the missionary in India speaks in a foreign tongue, and, therefore, in some degree, with a stammering speech, to a people, whose mental associations and trains of thinking are all to be learned,

and in a climate, where man seems to live out but half his days, and many of those in weariness, exhaustion, and imbecility. It does not reach it in the quantity of other moral means: in almost every family in London there would be found a Bible, and almost every inmate is able to read it or have it read; besides the other works of a religious nature with which the English language is enriched. To millions in India the Bible is as yet an unknown book, whilst their own sacred books are a misty cloud, a dense atmosphere, which hides, but does not contain—obscures, but cannot reveal, the light of truth. They are destroyed, for lack of knowledge: "*there is no vision, and the people perish.*"

Such, my young brethren, is the actual condition of India; let conscience say in the sight of God, whether it has not imperative claims on the Christian church, whether it has not imperative claims on you. I address you as the educated youth of our British churches. The day, I trust, is well nigh gone when superior talents and education are to be considered, if not decidedly detrimental to the missionary enterprise, at least thrown away, when so employed. The churches, there is reason to believe, are coming to truer, more enlightened, and more enlarged views on this important subject: they begin to feel that whilst the sword of the Spirit is of etherial temper, keen in the edge and strong in the blade, it requires something more than an infant's hand, or a stripling's arm to wield it with effect. They begin to see (would they had sooner seen!) that stations where at least one, often more than one, foreign language must be acquired; strange habits, and customs, and modes of thinking, accurately investigated; systems combined in the minds of their votaries with all that is holy, wise, and venerable, subverted; arguments maintained with men shrewd, subtle, and skilful as practised pleaders, are not to be left entirely to the mere novices in our churches. The children of this world are in their generation wiser than the children of light. They do not attempt to make a breach in a formidable rampart with weapons of straw; they do not commit the key position of the embattled field to their most undisciplined troops; their veterans do not slink behind their bulwarks whilst the unproved, unpractised soldiers, are thrust forward to meet the enemy foot to foot, and grapple with him hand to hand.

God we know can work with any means; out of the mouth of babes can ordain strength; yea, can call things which are not, as though they were: but his ordinary method is to work with instruments admirably adapted for their end. Such was the apostle Paul; such were the noble army of the Reformers of the Christian church, men of deep and fervent piety, men of strong and vigorous intellects, men of accurate and extensive erudition, men who like David's worthies, could go down into the pit, and beard the lion of bigotry and infidelity in his own den; men whose hands were strong for war, and their fingers for fight; and there was no bow which their arms could not draw: and, thank God, such have been our Careys, our Martyns, our Morrisons, and our Milnes.

Do you, my Christian brethren, thus come forth to the help of the Lord against the mighty; leave not the forefront of the battle to be occupied by those who have scarcely learned the use of their weapons, and have all the tactics of their moral warfare to acquire when they come on the field; but you who have enjoyed superior advantages, you who have laboured hard, and well earned literary distinction, you who stand high in the esteem and expectations of the churches, I beseech you by the infinite mercies of redemption, and by the boundless inte-

rests of eighty millions of immortal spirits, I beseech you to "*consecrate your gains unto the Lord*" by yielding yourselves up to his service among the heathen. Imitate the noble example of a Christian father. "If I have any possessions," says Gregory Nazianzen, "health, credit, learning, this is all the contentment I have of them, that I have somewhat I may despise for Christ, who is *totus desiderabilis et totum desiderabile*, the all desirable one, the every thing desirable."

Rise still higher, and let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

But the insalubrious nature of the climate of India, it will be said, forms an insurmountable barrier to missionary operations in that country. This it cannot be denied is an obstacle, and a formidable one. Speaking after the manner of men, human life is shorter and more uncertain there than in Europe; but it is almost the only one which deserves the name, for apart from the climate, the personal sacrifices which are made are both few and inconsiderable. But is this obstacle an insurmountable one? Have the men of this world thought it so? the mercantile men, the military, the gentlemen of the civil service; yea, our nobility, have they deemed the climate of India an insurmountable barrier to the prosecution of their worldly projects? Have they not braved it in all its insalubrity? and that merely for wealth, for honours, for fame? And shall it be said that all the courage, and all the enterprise, and all the moral daring of the human race, is with the sons of the earth? Shall it be said that we who profess to have principles which strip death of its terror, and the grave of its gloom, dare not venture for the cause of truth and holiness, the cause of humanity and benevolence, the cause of God and of his Christ, where the children of this world venture for the perishable things of earth? Oh, it is a spectacle over which devils might laugh, and angels weep! O ye spirits of the mighty dead, men who have hazarded your lives for the name of our Lord Jesus Christ, with what pity bordering on contempt, must ye regard us! And, thou Angel of the everlasting covenant, whose we are, and whom we profess to serve, well mightest thou be ashamed of us. Abhor us not, we beseech thee, but inspire us with thy own spirit, for thou didst exchange the purity of heaven for the pollution of earth, the light of glory for the shadows of the tomb; thou didst leave the air of immortality to inhale the breath of scorn, derision, obloquy, and death. Then shall the weakest of us be as David, and David as the angel of God; *then shalt Thou have the dew of our youth;* then shall the earth yield her increase, and God, even our own God shall bless us; God shall bless us; and all the ends of the earth shall bless him.

I remain,

Dear young brethren,

Yours, in the bond of Jesus,

JAMES HILL.

PRIVATE ADMINISTRATION OF THE LORD'S SUPPER.

AN EXTRACT.

Among the many other evils which have existence in this fallen world, the writer is especially anxious to address the word of caution-

ary counsel to those individuals who deem it so very important to administer the Lord's supper to individuals lying on a *dying bed.*

Not only is the indiscriminate administration of this sacred ordinance, under these circumstances, an entire violation of its nature and design; but the writer conceives that its administration to *any* individual at such a crisis, is contrary to our Lord's original intention; and is likely, in most cases, to prove injurious rather than beneficial, both to the living and the dying; for we are not authorized to expect the divine blessing on the most holy services, when they are not attended to according to the divine will. It is not an ordinance for the dying, but for the living, said a good man, when its administration was proposed to him in private, at the eleventh hour of life; thus giving evidence that his sentiments were not drawn from human systems, but from the pure fountain of truth. The true Christian, who has lived in the service and enjoyment of God, bases his hope, in his dying moments, where it has been placed during his living hours, on the atonement of the cross; and instead of seeking comfort and support from attention to an ordinance for which he has no warrant at such a season, he looks for it from the word of God and prayer, which are the divinely authorized sources of blessing to the end of time. If, as the Scriptures seem most decisively to intimate, that the Lord's supper is a *church ordinance*, we cannot feel surprised if its end remain unanswered, and its blessings unrealized, except by true Christians, and when they assemble in the capacity of a church. But should any, disposed to doubt, still ask, "Did not our Lord himself administer it in a private room?" To this query, it may be sufficient to reply, "That there the church was met for the purpose of worship." In reply to the question, "Is it right, under *any circumstances*, to administer the Lord's supper in private?" Mr. James says, *I think not*, and on the following grounds:—First. "The Lord's supper is strictly a *church ordinance*, and not an exercise of *mere social religion*, such as joint prayer, and therefore ought not to be observed but when the church is professedly assembled." Secondly. "The practice in question is contrary to one of the ends of the Lord's supper, which is to be a visible sign of the oneness of the church, and of the union of *all* its members in *one* body." Thirdly. "There is not a single instance of any company of Christians, whose meetings were merely occasional, and who were not united for the purpose of stated fellowship as a church, in a particular place, observing the ordinance of the Lord's supper." Fourthly. "As a precedent, the practice is dangerous; for if the Scripture mode of observing the Lord's supper be departed from in one way, it may in another."*

If the Bible is the word of God, then its cautions and counsels deserve and claim our most sacred and diligent attention; when we depart from them, whether in spirit or in practice, we dishonour, not man, but God, and neutralize the hope of realizing the favour and presence of the Saviour. Obedience is the directly constituted test of love to Christ, and that obedience must not only be without wilful deviation in the letter, but it must be the language of the heart. "If ye love me," says our blessed Lord, "keep my commandments;"† and he also assures us, that the same obedience which is the evidence of true religion, is also the source of true enjoyment: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that

* James's Church Members' Guide, pp. 182, 183. † John xiv. 15.

loveth me shall be loved of my Father, and I will love him, and will manifest myself to him;"* and the canon of Scripture closes with the animated benediction, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.†"—*London Evan. Mag.*

FIFTY REASONS FOR NOT SUBSCRIBING TO CHARITIES.

The following paper, taken from the Christian Observer of August, was calculated for the meridian of London; but, as the almanac makers say, *it will serve, without material error, for most of the cities and towns of the United States.*

Having heard many excellent reasons assigned for not contributing to various charities, it is thought that a summary of them may be of use to those well-disposed Christians who, with great piety and benevolence, resolve never to give away a guinea till they have discovered a cycle of perfect institutions. The reasons being thus presented in a compact form, will be ready for general use, without the trouble of invention upon every special occasion. The opposite reasons are in parallel columns.

FIFTY REASONS.	
1. "I think you said that your institution contemplates foreign objects." "I did." "Then I must decline: we have surely wants enough and poor enough at home."	1. "Your society is, I believe, entirely domestic in its operations." "It is." "I am sorry for it: think of the claims of hundreds of millions of perishing heathens: think of China, and Tartary, and the East Indies."
2. "Are any of your officers paid, Mr. Collector?" "Yes." "I never contribute to societies which pay any of their officers: such works ought to be done from pure Christian charity."	2. "Your plan of not paying your officers will never work well; it must be feeble, disjointed, and inefficient. Be good enough to mention this to the committee; and tell them I will subscribe—when I can—if they will adopt my system."
3. "You send out only Bibles?" "Only Bibles, sir." "I prefer subscribing where I can get Prayer-Books also."	3. "I do not like your plan of dividing your funds between God's word and man's word. I prefer the system of the Bible Society, and should certainly subscribe to that institution if I did not see objections to it on other grounds. The Bible only, is my motto."
4. "I have a conscientious difficulty in regard to these modern societies: there is no knowing how they may end. I heartily approve of your object, but I object to every thing new-fangled."	4. "Your old institutions are very apt to become decrepit. I prefer the modern societies; they have more of the vigour of youth and zeal. When I can spare a guinea, I intend to give it to one of these."

* John xiv. 21. † Rev. xxii. 14.

5. "Your Society does quite right in thinking of the souls of men; the soul is of infinite importance: yes, quite right: but you will not do much for men's souls if you forget their bodies; it seems hard-hearted to talk of Bibles, and schools, and missionaries, while so many want bread. Mention my views to the Committee."

5. "I see you contemplate temporal relief as well as religious instruction. Temporal relief makes hypocrites. Besides, what is the body compared with the immortal soul? No, no; you begin at the wrong end. I cannot in conscience aid *you;* but I intend joining a Bible or Missionary Society as soon as Providence puts it into my power without injustice to my family."

6. "I purpose subscribing to several of the large societies, so that I cannot contribute to these local objects. I prefer doing good on a wide scale."

6. "I mean to subscribe to our local institutions when I am a little settled in the neighbourhood; so that I fear I shall have nothing left for your general institutions."

7. "Excuse me; for, though I hope I am a sound Churchman, I disapprove of societies confined to members of our own communion only; they are too sectarian. Christian charity loves to be warm-hearted."

7. "I cannot in conscience subscribe to your Society till the managers confine membership to Churchmen. Each sect works best in its own sphere; and besides these are not times," &c.

8. "Your funds, I am happy to see, are flourishing. I must reserve my mite for institutions that more need it."

8. "I would readily subscribe, if I thought it of any use; but your funds are so declining that I fear you will be obliged to give up before long. The trifle I could spare would be of no essential service, and might be better bestowed where there seems a more settled state of the finances. If you should right your vessel, I shall be happy to subscribe—when I have it in my power."

9. "Your objects are too vague; I prefer subscribing to societies with a specific plan. Who knows into what a society constituted so laxly may launch or degenerate?"

9. "I do not approve of your defining every particular of your intended proceedings. Who knows but to-morrow some important objects may arise; and then the guinea I have given to you may be wanted for them, and I may not have another to give."

10. "Prayer-Books and Homilies are not enough. You ought to publish tracts. The age requires new works."

10. "I would gladly subscribe if you published only fixed and approved formularies; but I do not think it right to subscribe towards tracts. Who can say that they would all exactly meet my views?"

11. I object to dispensaries. I prefer hospitals."

11. "I object to hospitals. I prefer dispensaries."

12. "Your Society adopts a test: I disapprove of tests."

12. "Your Society has no tests: I disapprove of societies without tests."

13. "Your Society goes too far. You must excuse me."

14. "Your Committee are too sanguine; they rush into too many objects. How can you expect the public will find funds as often as you think there is a new opening in Providence for your exertions? I expect to hear, one of these days, that you cannot pay your balance to your treasurer. I am only surprised that you have found your funds so greatly increased as to sustain your increased expenditure. But it cannot last long. I prefer not committing myself at present. Societies should not be rash, any more than individuals."

15. "I cannot subscribe till I know that your object is approved by our rulers in Church and State. It seems injudicious to press it without that sanction."

16. "I prefer soup societies to clothing societies."

17. "If it were an adult school, I would subscribe; but we are overstocked with all kinds of schools for children."

18. "You teach the Church Catechism."

19. "I will not subscribe till your public meetings open with prayer and conclude with praise. I delight to see Freemason's Hall thus consecrated."

20. "I never meddle with politics." "Politics, sir!" "Yes, yes; I call all these things politics—Church Reform, Sabbath Bills—every thing of the kind. I never give my name or a shilling to any of them. Christians have nothing to do with agitation. I call it all agitation."

13. "Your Society does not come up to my mark."

14. "Your Committee ought to go on in faith. The silver and the gold will not be wanting. All things are possible to him that believeth. For every ten missionaries send out a hundred; for every score Bibles give away a thousand; for every hundred children educate a myriad. When I see you thus casting yourselves on the providence of God, and not consulting carnal reason, I will do all I can to help you."

15. "Your excellent object being so warmly approved by our rulers in Church and State, will, I trust, be attained without the aid of a voluntary society. It seems meddling without necessity, and might be offensive."

16. "I prefer clothing societies to soup societies."

17. "There is not much to be done for grown-up persons; begin with the young. We sadly want an infant school."

18. "You do not teach the Church Catechism."

19. "There is, to my mind, something irreverent, and even profane, in praying and singing Psalms in a large miscellaneous assembly, in an unlicensed hall, at a tavern, and with all the emblems of Freemasonry around you, and the associations of tavern dinners connected with the place. No clergyman, who understands his ordination obligations, can countenance such a proceeding."

20. "It is of no use doing things in this milk-and-water way. We live in stirring times; you must get at public men; present shoals of petitions; have a little wholesome Christian agitationing, and so forth. I should consider my guinea wasted in assisting your present plans; but if you will get twenty thousand signatures to an

21. "I have left off subscribing to schools. The poor are overtaught. They were better men, better subjects, and better Christians, when not one in fifty could read even the New Testament."

22. "One cannot always be subscribing to every thing. I prefer one or two charities well worked out; not a whole cycle of Bible, missionary, educational institutions, which only puzzle and divide the interest one feels in each."

23. "Your rules would admit of * * *. Now I object to that object."

24. "You are too conservative."

25. "You concede too much; there is danger in concessions, especially in days like these."

address to the King and both Houses of Parliament, I will draw it up for you. Plenty of friends would come forward to bear the expense."

21. "I have given up subscribing to schools. The poor are not half taught in them. If you will teach geography, astronomy, philosophy, and political economy, I will say something to you."

22. "It is of no use taking up an insulated charity here and there: if you take up one, you should take up the whole circle, and unite Bible, missionary, and education institutions, so as to reflect light and warmth upon each other."

23. "Your rules, though they may admit of * * *, do not specify it. I cannot join a society that does not make this a specific object."

24. "You are too reformatory."

25. "You concede too little; the times require large concessions."

EXTRACT FROM DR. ALEXANDER'S SERMON BEFORE THE ALUMNI OF THE PRINCETON THEOLOGICAL SEMINARY.

Having read with great pleasure this very excellent sermon, and determined to gratify our readers with a portion of it, we found ourselves at some loss, where all was attractive, in making a selection. Our choice has fallen on the 2d particular, in which the speaker explains and enforces the duty of feeding the sheep of Christ—omitting the part, at the close, which relates to the subject of discipline. The Dr. observes to his young brethren and former pupils, that the limits to which he was confined did not permit him to give more than "a mere outline, which—he adds—each of you is capable of filling up, and which I trust you do fill up, not merely in theoretical knowledge, but in the daily practice of the duties of your office." We did wish, however, that in speaking of Sunday Schools, he had, a little more distinctly than in a single word, urged the importance of teaching our Shorter Catechism, in all these schools, when formed in Presbyterian congregations. By this catechism, especially when taught with the Scripture proofs, divine truth, in its essential parts, is systematised, and the minds of learners are furnished with the best guards against being "carried about with every wind of doctrine."

2d. Next, let us consider the manner in which the sheep, when gathered into the fold, should be fed. The word of God is, in general, the food

with which his people must be fed. The knowledge of the truth is the proper nutriment of the spiritual life.

Now, to feed the flock of God, the pastor must understand the Scriptures. And he must feel in his own soul the experience of the efficacy of the truth. "For if the blind lead the blind, will not both fall into the ditch?" A guide of the children of God, ought to have a deep and rich experience of the manifold grace of God; and should be well acquainted with the various cases of conscience, which are common among the sheep of his pasture. His very soul should be imbued with the spirit of the Gospel. And he should be of a very tender and compassionate disposition, towards all persons labouring under trouble of mind.

To feed the church of God, it is necessary that the TRUTH OF THE GOSPEL be preached. Error can never nourish the soul. Error, even when mingled with truth, is like poison in our food. It is a thing much to be dreaded and avoided, to preach what is not true; or, what God has never commanded us to teach. The pastors of Christ's flock have the strongest motives to induce them to "take heed to themselves and to their doctrine." They should be exceedingly solicitous to know what the truth is, not only for their own sakes, but for the sake of the people; and when they do know the revealed will of God, wo be unto them, if they do not preach it faithfully.

The whole counsel of God should be declared. Nothing that can be profitable should be kept back. The scribe well instructed in the kingdom of God, brings out of his treasure things new and old. The Old Testament and the New; the law and the gospel; the promises and the precepts; the predictions and the histories; the justice and the grace of God;—in short, every thing which the Scriptures have it as their object to reveal, we must preach. Yet, as in every system, while all parts are necessary in their place, some are more absolutely essential, and occupy a more central, and more prominent place; so, in the system of Scriptural doctrines, some truths must be made more conspicuous than others; and must be more frequently and earnestly inculcated, because on the knowledge of these, salvation is suspended. But every part of divine revelation should receive proper attention. The people need to be instructed in all that God has revealed for the edification of his church.

The word of God must be exhibited in its genuine simplicity. The babes of Christ grow and thrive only by the "sincere," (*i. e.* untainted, unmixed,) "milk of the word." This celestial nutriment will not bear to be mixed with human inventions and philosophy, without great injury. There should be no adulteration of the truth. No diluting of it. No combination of it with things foreign to its nature. Clear, sound, simple expositions of divine truth, should form the basis of the pastor's instructions from the pulpit.

The truth should be preached in a discriminating manner, with adaptation to the state and capacities of the particular flock to which it is addressed, and with seasonable and powerful application.

A mere general exhibition of the truth, without skilfully dividing it, so as to give every one his proper portion, is such a method of feeding the sheep of Christ, as will bring shame on him who thus dispenses the word. What should we think of the skill and fidelity of a physician, who should mix up good medicines and dispense them indiscriminately to all the patients in a hospital? Very much like this is the conduct of the preacher who deals out the word of God, without regard to the

different characters of his hearers. Careless sinners must be awakened and persuaded, by having the terrors of the Lord set before them. The watchman must not fail to sound the alarm, and testify against the sins of the people. "He should cry aloud and spare not." For if he fail of being faithful, their blood will be required at his hands. (Ezek. iii. 17—21.)

Gainsayers must be convinced, and their mouths stopped with solid argument. And yet we must instruct those who oppose themselves, with meekness. "The weapons of our warfare are not carnal." "The servant of the Lord must not strive," but yet he must "earnestly contend for the faith once delivered to the saints." The ignorant must be instructed. The babes in Christ must be fed with milk; the mature believer with strong meat.

The mourner must be comforted, and the weak and faint supported and refreshed, with an application of the free and gracious promises of God.

But in order to adapt his instructions to the various classes of persons in his charge, and to meet the various exigencies of the people, the pastor must descend from the pulpit; he must follow his flock to their homes. He must teach not only "publicly," but also "from house to house." He must find out, by personal acquaintance, the wants and diseases of mind under which they suffer. He must patiently, assiduously, and perseveringly, set himself to feed the sheep of Christ; and not to overlook the "lambs," who are first mentioned in our Lord's charge to Peter. It matters not whether by these we understand the weak in faith, or those of tender age; both must be carefully nourished. The youth form the most interesting part of the flock of every pastor. On them rest the hopes of the church. They must soon stand in the places of their fathers. They will very shortly have the whole concerns of the church of Christ in their hands. How important is it then, that they be trained up in the way they should go; "brought up in the nurture and admonition of the Lord."

Among all the "signs of the times" which are encouraging, there is no one more calculated to inspire hope, than the attention paid to youth in Sabbath schools, and in catechetical and Bible classes.

This is, indeed, to begin to build on a good foundation. If we would have the tree to grow straight, we must attend to it when young and tender. Let these efforts then be continued and multiplied. This is so far a compliance with the command of Christ, "feed my lambs."

By means of Sunday schools, now so widely extended over the church, the faithful pastor is furnished with a troop of auxiliaries, in the faithful discharge of his duty, unknown to our fathers, and which should be appreciated as one of the distinguishing blessings which God has granted to his church in our days. That pastor who does not cherish and patronise this catholic institution, manifests an ignorance or indifference in regard to the welfare of the lambs of his flock, little consistent with sincere love and fidelity to the great Shepherd. The superintendence of these schools, within the bounds of his charge, properly belongs to the pastor, and his assisting elders; and when the actual duties are transferred to other competent hands, the direction and government should remain with him. But I must not omit, what has long been with me a favourite opinion, that the Sunday schools should include persons of all ages: all your people, even though grey-headed, should be in a course of regular instruction. The truth is, that most adults need to have the same lessons inculcated, which are

given to the children. This, moreover, is no impracticable theory. The experiment has been tried, in a number of congregations in Massachusetts, and the result, as far as is known, is delightful. It is not necessary for adult men and women to be catechised as children are, but they might be formed into classes; might appoint a leader, or take this office in turn, and might prepare a certain number of chapters, on the contents of which they might freely converse, for an hour or two; and such as desired it, might be permitted to propose questions, to be answered on the spot, or to be reserved until the next meeting. We are, in fact, all children, while in this world, and need to learn something from God's word every day; and such an employment would fill up the vacant hours, and enliven the spirits of the aged, when they are so apt to become torpid, for want of interesting objects of attention. And I verily believe, that it would be the means of preserving their powers from sinking into dotage.

And if parents could be induced to co-operate more zealously in this work; if mothers, especially, would be persuaded to be more earnest and assiduous in instilling divine truth into the infant mind, who can tell what a reformation might be wrought in one age? And I cannot but hope, that maternal affection, which is one of the strongest as well as tenderest feelings implanted in the human constitution, begins already to be directed into its appropriate channel. The existence and success of "*Maternal Associations*," intended for the mutual assistance of pious mothers, encourages me to believe, that this powerful and inextinguishable yearning of the maternal heart, the nature and force of which mothers only can appreciate, is about to be sanctified to the great object of promoting early piety, and sowing the seed which may ripen into religion in mature age, when this effect fails in earlier life. If I were called on to declare what means of conversion, beside public preaching, had been most blessed of God, I should unhesitatingly answer, MATERNAL INSTRUCTION.

The pastor of a flock may well be compared to the physician of a hospital. It is important for him, as far as possible, to know the case of each individual under his charge; and especially to search out such as are labouring under peculiar maladies. He must not only be ready to visit his people, but prompt to enter into religious conversation with them. Not merely of a general and uninteresting kind, but relative to their own state,—their various spiritual troubles, conflicts and temptations; and having learned the cases of spiritual disease, he should study them with care, and bring them specially and individually before the throne of grace; and should not cease to visit such persons, however weak and erroneous their views may be. And even if they seem to derive no benefit from his conversation, he must not forsake or neglect them. Like a kind physician, he must show his sympathy, when he can apply no effectual remedy.

The sick, also, he must visit, and deal with them faithfully, skilfully and tenderly, according to their respective characters and states of mind.

The poor of the flock must never be forgotten by the faithful pastor. Many of the most precious of Christ's sheep and lambs, are found in this class. "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." It was a distinguishing proof that Jesus was the true Messiah, "that the poor had the gospel preached unto them." And when the other apostles had no other instruction to give Paul, they earnestly requested, that he would "remember the poor."

"The same," says he, "which I also was forward to do." Religious influence is said rather to ascend than descend. It is, I believe, a fact, that a pastor's influence over the higher classes of society, will be greater, if he pays chief attention to the poor, than if he assiduously courted the rich. The poor are much more accessible than the rich, who are fenced round by so many forms of etiquette, that to address them personally and pointedly, is considered as a want of good manners; but, generally, the poor can be approached without danger of giving offence; and they consider the attentions of a minister as a condescension and favour. They also need religious instruction more than others, because their time is commonly completely occupied and their education defective. It is of high importance to guard the poor against habits of idleness and intemperance. These vices are the source of most others. To which may be added, the spending of the Lord's day in an improper manner. No evil is more threatening in free countries than the increase of pauperism: unless a check can be put to it in England, the country must be ruined; and its progress here is alarming. Pastors have more in their power, in regard to this branch of political economy, than any other class of men. Experience has fully shown the inefficacy of legal provision for the poor. The true remedy can only be found in raising their character, by instilling into their minds sound religious instruction. There is a culpable negligence, in most of our churches, in making suitable provision for the accommodation of the poor. In most Protestant churches in our large cities, you see very few of the poorest of the people. They have no place, and they are ashamed to appear in such gay assemblies, with their tattered garments. It is said, that in no country in the world, is there such an exhibition of gay clothing in the house of God, as in these United States. Does not this, in connexion with what has been said, deserve the attention of the pastor? I consider unbounded luxury, in dress, furniture, and equipage, as one of our crying sins.

THE BIBLE FOR THE WORLD.

It is probably known to most of our readers that the American Bible Society have adopted a resolution, to endeavour, in reliance on the aid of the God of the Bible, to put his Holy Book, within the period of twenty years, into the hands of the reading population of the world —in the vernacular languages of those who form this population, and who shall be found willing to accept the invaluable treasure.

The magnitude of this undertaking may appear at first sight to be appalling. Yet it is capable of demonstration, that the means to accomplish it are fairly within our power, if a disposition zealously to use them shall not be wanting—The pecuniary means necessary to accomplish this enterprise would be largely furnished, by applying to it only the sums whish have heretofore been expended to ruin the souls and bodies of our citizens, in making drunkards by the purchase and use of spirituous liquors.

It has been justly remarked, that we live in an age in which we ought "to expect great things, and attempt great things." The object now in contemplation is truly *a great thing*—the greatest, beyond a question, in the compassing of which human agency can ever be employed; and in this it must and will be employed; for we are not to

look for miracles, and the heathen, in the uttermost ends of the earth, are given to Christ—given in a promise, to the fulfilment of which, it will be admitted on all hands, the universal knowledge of God's revealed will is essential. In this great concern our country has been the first to engage; and for some time to come, it seems that we must engage single handed, as foreign aid has not yet been granted, where it has been asked. Let this only serve to stimulate us to gird ourselves to the mighty enterprise with greater ardour and a firmer determination; for if we are successful, we shall obtain a wreath of glory that will be bright and verdant, when the military laurels of Alexander, and Cæsar, and Napoleon, shall be blasted and withered forever, and the splendor of all the unhallowed conquests of heroes and chieftains, of whatever name, shall go out in eternal darkness. *Possunt quia posse videntur—they are able, because they seem to be able*—In the spirit of this maxim the Romans conquered the world; and in the same spirit we may achieve a conquest infinitely more glorious. To prevent the evil effects of delay and inaction, a period for the completion of the great undertaking has been prescribed: for who is ignorant, that the thought that a duty may be performed *at any time*, is often the cause that it is performed *at no time?*

It is not to be disguised, however, that *mighty exertions* are demanded —indispensably demanded—to success in this arduous work. Without such exertions we do not act worthily of our cause, by making our means correspond to the end in view; and of course, not in such a manner as to secure the approbation and smiles of the God of providence and grace, without which the plan contemplated will certainly prove abortive, and with which, let earth and hell oppose as they may, it will as certainly issue in a complete and glorious triumph—There must be much and fervent prayer, and much strenuous and unceasing effort, and much cheerful liberality.

The Bible Society of Virginia, with a member of which the plan in view originated, have taken a noble lead in carrying it into effect. They have appointed the Rev. William M. Atkinson, to traverse their bounds, to make collections, and to stir up their fellow Christians to prayer, exertion, and prompt contribution; and his success has been most encouraging. His whole heart appears to be in the work; and we know not how we can better contribute our mite of assistance, than by laying before our readers an extract of a letter we have lately received from him. We know that we have not the influence which this partial young brother—once a beloved pupil—seems to suppose we possess. But if our influence were a thousand times greater than that of any man on earth, we should rejoice to employ it all in forwarding this holy cause. The extract to which we have alluded, is as follows:—

"Now there are two ways in which you may aid this great cause, as it appears to me. One is by sustaining it through the pages of the Christian Advocate—an occasion for this might offer in reviewing our Virginia Annual Report, and that of the American Bible Society.

"The other, is by inducing your Synod to pass resolutions, urging it upon the next General Assembly to support the enterprise, by all their influence at home and abroad. I have prepared resolutions to be offered to our Virginia Synod, somewhat of this kind:—

1. "Expressing approbation of the object.

2. "Recommending to the churches and Christians under the care of the Synod, to support it by all proper means.

3. "Recommending to the General Assembly to take such order on

the subject, as may best tend to enlist all the energies of the Presbyterian church in this great cause.

4. "Requesting our Assembly to bring before the General Assembly of the Kirk of Scotland, before the highest judicatory of every other orthodox Presbyterian church in this, or any other country, and before all other ecclesiastical bodies, domestic or foreign, in correspondence with our Assembly, an enterprise so congenial with the true spirit of the gospel, and therefore, as we believe, with the true spirit of Presbyterianism.

"This syllabus is presented to let you see what is the sort of action which I desire from the Synods. Is it not *dignus vindice nodus?* Is it not an enterprise worthy of your age and experience? Would not 'thy will be *known*, that it may be *done* on earth, as it is in heaven,' be a dying speech as worthy of the aged Christian, as 'save my country,' of the expiring patriot?

"In asking you to co-operate with me on this subject, I do not at all feel that I am treading on ground before untouched by us, jointly. You may not recollect it, but I shall never forget, that twenty years ago, (when, though in other respects a thoughtless youth, I had learned that it was a good thing to distribute the word of God,) I, as a manager of the Nassau Hall Bible Society, carried on a correspondence, under your superintendence, on a branch of this same subject, with the late venerable Governor Langdon, of New Hampshire.

"I hope you will pardon all inaccuracies, for I have not time to copy my letter; and I have written it surrounded by my wife and children, whom, in one short hour, I am to leave for a three months' tour."

We only add, that in place of the Review, which Mr. A. has suggested, we substitute this article, as better adapted than a Review, to answer his wishes; and that we hope, and earnestly request, that every reader may lay this subject seriously to heart, and use all his means and influence, both in the private circle, and with bodies either ecclesiastical or civil, for the promotion of the great and glorious undertaking of giving the Bible to the world.

The Editor of the Christian Advocate.

Review.

PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN MAY AND JUNE, 1834.

Among the subjects, of no small interest to the Presbyterian church in the United States, which were discussed and decided on by the last General Assembly, there were three of pre-eminent importance, viz. The appeal and complaint of the second, or elective Presbytery of Philadelphia; the memorial from the West; and the motion for bearing testimony against certain doctrinal errors prevalent in our country, and dangerous to our church. On the first of these, our remarks were concluded in our last number; we now proceed to the consideration of the second.

A copy of "the Memorial" was inserted in our June number, and we hope our readers have given it an attentive perusal. It was originally issued and signed by nineteen ministers and twenty-three elders; and was addressed "To the moderator and members of the Presbyterian church in the United States, to meet in the city of Philadelphia, on the 15th of May, 1834." It had been previously printed in a pamphlet

form, and pretty widely circulated; and had been taken up, acted on and adopted, according to the report of the committee of Overtures, "by eight Presbyteries, eleven church sessions, fifty-two ministers, and twenty-four elders, and in part by other Presbyteries." The Presbyteries of Philadelphia and Miami, and we believe a third, the name of which we do not recollect, had not put their reports into the hands of the committee of Overtures; and of course these Presbyteries are to be added to the number of those that had adopted the memorial—the Presbytery of Philadelphia, *unanimously*. The memorial was committed, on the second day of the session of the Assembly; was reported on, the third day afterwards; and on the 5th day subsequently, Saturday morning, May 24th, we find the following minute of the Assembly:—

"Overture, No. 6, viz. "A memorial from a number of judicatories and individual ministers, and ruling elders in different parts of the church, was taken up and committed to Mr. Leech, Mr. James Morrison, Mr. Platt, Mr. Thomas T. Scott, and Dr. Hawes." This committee made its report on the 27th of May.

We shall insert the proceedings of the Assembly, as the several articles of the report came successively under discussion.

Tuesday Morning, May 27th.

The Committee to whom was referred Overture No. 6, viz. "A memorial from a number of judicatories, and individuals, ministers and ruling elders, in different parts of the Church, on the present state of the Presbyterian Church," made a report, after which a motion was made indefinitely to postpone the whole subject, which was discussed at some length. Adjourned till 4 o'clock.

4 o'clock, P. M.

The order of the day (the memorial of certain judicatories) was postponed, and the unfinished business of the morning resumed, viz. "The motion indefinitely to postpone the whole subject of the memorial on the present state of the Presbyterian church;" and after some discussion it was decided in the negative.

It was then moved that the report of the Committee, and the points it embraces, be postponed, with a view to take up in their place the articles in the memorial, on which the memorialists earnestly request a decision. This motion, after considerable discussion, was also decided in the negative.

Wednesday Morning, May 28th.

The Assembly resumed the unfinished business of yesterday, viz. "The report of the Committee on the Memorial on the present state of the Presbyterian church," and having decided to consider the same by paragraphs, discussed at length the first resolution.

4 o'clock, P. M.

The Assembly resumed the unfinished business of the morning, viz. "The report of the committee on the memorial on the present state of the Presbyterian church," viz. "The first resolution was further discussed at some length, when the vote was taken on adopting said resolution, which was carried in the affirmative. This resolution is as follows, viz.

Resolved, "That this Assembly cannot sanction the censure contained in the memorial against the proceedings and measures of former General Assemblies."

The yeas and nays on adopting this resolution were ordered to be recorded, and are as follows.

Yeas—S. Aiken, Perry, Chase, Fisk, Chancey, Backus, Keeler, Tracey, Tucker, A. Fitch, Gardiner, Hitchcock, Coe, Sawyer, Johnson, Robinson, S. C. Aiken, A. Crane, Coolidge, Astrom, Wilcox, Walker, Waterbury, Penfield, Mills, S. Smith, Shafer, Mersereau, Squier, E. Phelps, D. W. Forman, May, Dunning, Matthews, Cawles, R. G. Armstrong, E. Scofield, M. Smith, Condit, E. King, Woodbridge, Lansing, Halstead, B. King, Fairchild, Thomas, Kellogg, Ely, F. Scofield, How, Bredell, Skinner, Lyon, Bowman, Leslie, Bissell, Judson, Stimpson, Monteith, R. Armstrong, Shedd, M'Cracken, Dewitt, Graves, Brainerd, Boal, Kemper, Remley, Proctor, Hovey, Ellis, Farnham, Barnes, J. F. Cowan, Hinkley, Philips, S. B. Wilson, Fitzgerald, Wm. J. Armstrong, Kirkpatrick, Leach, Morrison, Watts, Hawes, W. A. Shaw, J. Brown, Hoyt, Mandeville, Hoss, Eagleton, Cassells, White, R. W. Bailey, T. F. Scott—94.

Nays—S. Hunter, Manning, Hotchkiss, C. Smith, A. M. Cowan, Platt, Remington, J. Green, Mason, Boyd, Beers, Snodgrass, Wallace, Williamson, B. M'Dowell, I. V. Brown, W. Wilson, Candee, Love, Davis, Harris, A. Green, Woodward, J. M'Dowell, Magraw, Latta, Mustard, Morris, Watson, Agnew, M'Kinney, Hepburn, Young, J. W. Scott, M'Combs, Henry, H. Campbell, Coon, Vanhorn, M'Kennan, M'Faren, Marshall, M'Ferran, Craig, Vandyke, Donaldson, W. Wylie, S. H. Crane, C. Johnston, A. M'Farlane, Dunn, A. Wylie, Carnahan, Sickles, Blake, Spilman, Posey, Bernett, Bayless, Breckinridge, Price, F. M'Farland, Allen, D. L. Russell, D. Lindley, Preston, A. A. Campbell, Harrison, Snowden, Hagaman, Cunningham —71.

The second resolution of the report was then taken up, and after some discussion, the assembly adjourned till to-morrow, at half past 8 o'clock.

Thursday Morning, May 22.

The Assembly resumed the unfinished business of yesterday, viz. "The report of the committee on the memorial on the present state of the Presbyterian church." The second, third, fourth, fifth and sixth resolutions, after being separately discussed, were severally adopted. Adjourned till half past three o'clock.

Half past 3 *o'clock, P. M.*

The Assembly resumed the report of the committee on the "Memorial on the present state of the Presbyterian church." The seventh resolution was then discussed and being amended, was adopted.

From this decision Mr. Carver Hotchkiss entered his dissent.

The eighth resolution was then discussed at some length.

The Assembly had a recess until eight o'clock, when the Assembly met, and resumed the consideration of the report on the "Memorial on the present state of the Presbyterian church." The eighth resolution of the report was further discussed, and after some amendment, was adopted. The ninth resolution also was amended and adopted; and the tenth was adopted without amendment.

Adjourned till to-morrow morning, at half past eight o'clock.

Friday Morning, May 30*th.*

The Assembly resumed the unfinished business of last evening, viz. "The report of the committee on the memorial on the present state of the Presbyterian church." The question was then taken on the whole report, as amended and adopted by paragraphs, and the whole was adopted, and is as follows:—

The committee to which was referred the memorial complaining of sundry grievances abroad in the church, beg leave to report, that they find said memorial adopted either in whole or in part, by about nine Presbyteries, and eight sessions. It is also signed by about eighteen ministers, and ninety-nine elders, asking of this Assembly to apply such remedies as may be necessary to correct the evils of which they complain. Your committee, after the most careful investigation, and mature deliberation that they could bestow on this subject, have concurred in the following resolutions, which they recommend for the adoption of this Assembly.

Resolved, 1. That this Assembly cannot sanction the censure, contained in the memorial, against proceedings and measures of former General Assemblies.

2. That it is deemed inexpedient and undesirable to abrogate, or interfere with the plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801.

3. That the previous action of the present Assembly on the subject of ordaining men is deemed sufficient.

4. That the duty of licensing and ordaining men to the office of the gospel ministry, and of guarding that office against the intrusion of men who are unqualified to discharge its solemn and responsible duties, or who are unsound in the faith, is committed to the Presbyteries. And should any, already in that office, be known to be fundamentally erroneous in doctrine, it is not only the privilege but the duty of the Presbyteries constitutionally to arraign, condemn and depose them.

5. That this Assembly bears solemn testimony against publishing to the world ministers in good and regular standing, as heretical and dangerous, without being constitutionally tried and condemned, thereby greatly hindering their usefulness as ministers of Jesus Christ. Our excellent constitution makes ample provision for redressing all such grievances, and this Assembly enjoins in all cases a faithful compliance in meekness and brotherly love with its requisitions: having at all times a sacred regard to the purity, peace, and prosperity of the church.

6. That the Assembly have no authority to establish any exclusive mode of conducting missions; but while this matter is left to the discretion of individuals and inferior

judicatories, we would recommend and solicit their willing and efficient co-operation with the Assembly's Board.

7. That a due regard to the order of the church and the bonds of brotherhood, requires in the opinion of this Assembly, that ministers dismissed in good standing, by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing subsequently to their dismissal.

8. That in the opinion of this Assembly, to take up and try and condemn any printed publication as heretical and dangerous, is equivalent to condemning the author as heretical; that to condemn heresy in the abstract, cannot be understood as the purpose of such trial; that the results of such trial are to bear upon and seriously to affect the standing of the author; and that the fair and unquestionable mode of procedure is, if the author be alive and known in our communion, to institute process against the author, and give him a fair and constitutional trial.

9. That in receiving and adopting the formularies of our church, every person ought to be supposed, without evidence to the contrary, to receive and adopt them according to the obvious and known and established meaning of the terms, as the confession of his faith; if objections be made, the Presbytery, unless he withdraw such objections, should not license, or ordain, or admit him.

10. That, in the judgment of this Assembly, it is expedient that Presbyteries and Synods in the spirit of charity and forbearance, adjust and settle, as far as practicable, all their matters of grievance and disquietude, without bringing them before the General Assembly and the world, as in many cases, this tends to aggravate and continue them, and to spread them over the whole church, to the great grief of its members, and injury of the cause of religion.

The Rev. I. V. Brown gave notice, in behalf of himself, and those who may choose to unite with him, that they claimed the privilege of entering their protest against the above resolutions.

PROTEST.

The undersigned protest against the proceedings of the General Assembly, relative to the memorial complaining of sundry grievances abroad in the church—

1. On account of the manner in which said memorial was treated, in bringing it before the Assembly. It was committed to a committee who brought in a report in nearly all respects adverse to the memorial, before it was read in the house; so that when it was read, it was heard under the influence of all the prejudice created against it by the adverse report and prejudgment of the committee. It is believed that this method of procedure is without precedent or parallel, in the proceedings of any of the ecclesiastical judicatories of our church, or of any well ordered deliberative body, of whatever kind.

2. On account of the adoption by the Assembly of the first resolution submitted by the committee aforesaid, viz. "Resolved, that this Assembly cannot sanction the censure contained in the memorial, against proceedings and measures of former General Assemblies." If the proceedings and measures of the General Assemblies of our church are not to be regarded as infallible and immutable, then their equity and expediency are fairly open to the investigation and remarks of the members of the church; nor is it perceived how the redress of grievances, arising from the acts of the General Assembly, can be obtained by an aggrieved party, if such a party may not state, freely and fearlessly, the ground of complaint, although this should imply, as indeed it must, in most cases, necessarily imply, a censure of the proceedings which are the subjects of complaint. We fully recognise the obligation of memorialists and petitioners to address the General Assembly in respectful language; and such language we do conscientiously think was used, in an exemplary manner, by the memorialists, and that they could not have laid open their grievances, fairly and fully, with a greater reserve than that which they maintained; and therefore, that this decision of the Assembly goes to abridge the liberty which every member of our church, and every freeman and Christian in our country, ought to enjoy and maintain.

3. We protest against the second resolution, as going to render permanent, "the plan of union between Presbyterians and Congregationalists in the new settlements," which we consider as plainly and palpably unconstitutional. We do not wish for an abrupt violation of this plan, on the part of the Presbyterian church; but for the commencement of measures which shall result in a return to the ground of the constitution; and this without injury to, perhaps with the consent and approbation of, both the parties concerned. But regarding the second resolution as calculated, and probably intended, to perpetuate an unconstitutional transaction, we decidedly protest against it.

4. We protest against the fifth resolution, because we view it as interfering with the liberty of speech, the liberty of the press, and with Christian duty. For any *abuse* of this liberty, we are not advocates. But to prohibit, in all cases, the naming of authors

in connexion with their heretical publications, is, in our best judgment, to throw a shield over both. For if the public is not pointed to a particular book or pamphlet, it will often not be known what publication is intended, and its very existence may be denied; and if the publication be distinctly referred to, and it bears the name of the author in the title page, (which was the case in all the instances referred to in the memorial) then those who simply make this reference, fall under the heavy denunciation of this resolution. We profess to admire the provisions of the constitution which this resolution eulogises, as much as they do who framed and sanctioned it; and we protest against the resolution itself, because its tendency is to render difficult, and in some cases absolutely impracticable, the duty which the constitution enjoins; and thus may prove, as we have said, a shield, both to the heretic and to his work.

5. We do earnestly and solemnly protest against the seventh resolution, in which it is asserted, "that ministers dismissed in good standing by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing, subsequently to their dismissal." This resolution is in conflict with the right of a Presbytery to judge of the qualifications of its own members, which we verily believe has never before been authoritatively attacked and impaired, from the time of the meeting of the Assembly of Divines at Westminster, in which it was recognised, till the meeting of the present General Assembly. It is indeed in conflict with the acknowledged right inherent in the members of every society, civil as well as ecclesiastical, to judge of the qualifications of those with whom they shall be associated. But it not only contravenes a right, it also exposes the entire church to the most serious evils. It puts it in the power of a few corrupt Presbyteries, to corrupt the whole church, by throwing their members into sound Presbyteries, one after another, till they become dominant in all. We view it as a virtual relinquishment and denial of one of the essential principles of all presbyterial order and government, and as such, we most solemnly protest against it. We do and must maintain, that every Presbytery has an inherent and indefeasible right, to determine whether it will receive into its bosom any and every member who applies for such reception. Circumstances may render it unnecessary to call this right into exercise in certain instances, but the right always exists, and circumstances may require its exercise, at least for a time, in every instance in which application is made for admission to a Presbytery. The denial of this right, we repeat and insist, is the denial of a fundamental principle of Presbyterianism.

6. We protest against the eighth resolution, because, in our judgment, it not only establishes a principle erroneous in itself, but does in fact, the very thing which it imputes to the memorialists—it casts censure on a former General Assembly for examining and condemning a heretical book, before the author was tried and condemned by his Presbytery. We here refer to the case of W. C. Davis. It is our firm belief, that it is often an imperious duty incumbent on the judicatories of the church, to examine erroneous opinions *in thesi;* and, having carefully compared them with the standards of the church and the word of God, to condemn them in the abstract;—and then, if it be thought expedient, and be found practicable, (which it may not always be,) to subject those who have promulged these opinions, to the proper discipline. To invert this order, is, in our firm conviction, to render discipline, in many cases difficult, and in some impracticable, and thus to prove a protection to those who are unsound in the faith.

We might specify some additional points in the resolutions against which we protest; but those to which we have adverted, we regard as the most objectionable. Still we feel ourselves constrained to add, that the doings of the General Assembly in regard to a memorial adopted by eleven Presbyteries, or parts of Presbyteries, as well as by several sessions, and numerous individuals—a support greater than any other memorial has received that has ever been presented to a General Assembly in this country—is calculated deeply to grieve and wound the feelings of a large part, and we must think not an unsound or undeserving part, of the Presbyterian church. Their pious, and, as we think, their just and reasonable expectations of some redress from the General Assembly, will be utterly and hopelessly disappointed.

We do, therefore, by offering this protest, most solemnly and earnestly beseech the Assembly to pause—to consider the probable consequences of their action on this memorial, and yet to retrace their steps; lest the adherents to the standards of our church in their plain and obvious meaning, should find themselves constrained, however reluctantly, to resort to first principles, and to make their final appeal to the Great Head of the Church.

Ashbel Green, Robert Love, Carver Hotchkiss, George Morris, A. Bayless, W. L. Breckinridge, Samuel Boyd, E. H. Snowden, Charles Davis, David M'Kinney, Simeon H. Crane, C. Beers, Charles Woodward, Isaac V. Brown, I. N. Candee, Benjamin F. Spilman, Jacob Coon, James W. M'Kennan, James Magraw, D. R. Preston, George Marshall, James Agnew, W. A. G. Poesy, James Scott, Alexander M'Farlane, Edward

Vanhorn, S. M'Farren, James M'Farren, William Craig, William M'Coombs, James Blake, James Remington, William Sickles, Jacob Green, Loyal Young, Wm. Wylie, James C. Watson.

Mr. White, Mr. B. King, Mr. Grover, and Mr. Leach, were appointed a committee to answer the Protest.

ANSWER TO THE PROTEST.

The committee appointed to answer the Protest against the proceedings of the General Assembly, on the "Memorial complaining of sundry grievances abroad in the church," made the following report, which was adopted, viz.

That after due consideration of the whole subject, and believing the Protest to be founded on assumptions which were fully refuted and proved untenable, in the course of a long and thorough discussion of the several resolutions adopted, they deem it inexpedient for the Assembly to assign any further reasons for the course pursued, in relation to the above memorial.*

Our readers have now before them a connected view of the proceedings of the General Assembly relative to the "Memorial," together with the Protest, and the answer it received. We have thought it most fair not to distract the reader's attention by interspersing our comments with the several steps of procedure, but to reserve them till the whole case should be exhibited as it stands on the records—We now proceed with our remarks.

We think no candid and competent judge, who attentively reads the memorial in connexion with the manner in which it was disposed of by the Assembly, can fail to adopt the opinion, that, from first to last, there was a studious endeavour to treat it with indignity—to treat it as a paper to which, indeed, some formal attention was required by the rules of the house, but which was to be marked with peculiar disapprobation, if not with scorn, at every stage of the proceedings had upon it—as an address, in a word, which should receive such a reception as would make its signers sensible that their remonstrances and requests excited no other feeling in the Assembly than that of determined, if not contemptuous disregard. Such, it seems to us, must be the result of an attentive *reading* of the documents; but the conclusion thus formed, would have been strongly confirmed, if the reader could have *heard* and *seen* all that passed in the Assembly, while acting on the memorial. It was the *tone* of the treatment it received, as well as the final decision on its contents, that deeply grieved and mortified its friends, and convinced them effectually, that it was not from simply petitioning or memorializing the Assembly, but from some other mode of action, that the evils which afflict the Presbyterian church, and threaten its very existence, are to be arrested in their progress. We shall now go into some detail.

Repeated efforts were made, and made in vain, by the present writer, to have the memorial read, before it was referred to the committee that brought in the resolutions which sealed its destiny. The records do not mention that it was read at all; and if the Assembly had acted upon it without ever having an opportunity to know its contents, it would have been just as well. It was read, however, after the committee had pointed out in their resolutions how it was to be disposed of—read by a manifest reluctant consent of a majority of the house, and heard by

* After very nearly four months since the rising of the Assembly, we have been unable to obtain a corrected copy of the minutes. We have therefore been obliged to have recourse to the religious newspapers for the quotations we have made. We have taken much pains to render our extracts correct—and we believe they exhibit the doings of the Assembly fairly and fully. If, on obtaining a copy of the corrected minutes, we shall discover any error that affects the meaning of a sentence, we will not fail to announce and correct it.

a number of those who did not go out while it was reading, with accompanying indications, not to be mistaken, of uneasy or scornful feelings. Now we do not believe, as is intimated in the protest, that any deliberative assembly in this country, whether civil or ecclesiastical, and in times when party spirit has been most excited, ever before treated a respectful memorial in this manner—ever appointed a committee to report upon it, before the house knew what it contained; and then permitted it to be read, that it might be treated with pointed disrespect.

After the memorial was read, the first motion that was made was, to postpone it indefinitely. Nothing more contemptuous than this, could have taken place in the form of a motion. Its plain import was, that the memorial was not worthy of the attention of the Assembly; yet the records state, that this motion was "discussed at some length." The majority commonly acted with great concert, but as we were never in their secrets, we cannot tell whether it was understood, or not, by the party, that the memorial should receive this mark of contempt, and then be reserved for the fate which awaited it from the passage of the resolutions—The motion for an indefinite postponement, for whatever reason, was negatived.

The report of the committee on the memorial, now came before the house, and a member of the minority moved, "that the report of the committee, and the points it embraces, be postponed, with a view to take up in their place the articles of the memorial, on which the memorialists earnestly request a decision. This motion, after considerable discussion, was also decided in the negative." Here is a sample of the manner in which the Assembly have several times evaded a decision on points of the deepest interest to the church, from the proceedings in the noted Barnes' case, down to those that issued in the rejection of the memorial. In the case of Mr. Barnes, the Presbytery of Philadelphia had specified a number of particulars, in which, in the judgment of the Presbytery, his far-famed sermon stood in direct opposition to certain articles, or positions, of the doctrinal standards of the church; and they asked the judgment of the Assembly, whether the specified opposition between the sermon and the standards, did really exist or not. But the Assembly evaded the whole, by converting itself into a Congregational Association, and appointing a committee, that brought in a report, in which the entire subject was wrapped up in a few generalities, and voted on without discussion, and without touching a single point on which the Presbytery looked for a judgment. In the case of the memorial, there were no parties at bar, as in the former case; and therefore there was no necessity of again adopting the Association principle; but in disposing of the points detailed in the memorial, on which a decision was earnestly sought, the course pursued partook largely of the character for which the Assembly of 1831 had furnished a precedent. The motion to take up and consider the specifications of the memorialists, was negatived; and the resolutions fabricated by the committee, and shaped so as to suit the views of the expected majority, were substituted in their place. The unfairness of this procedure, must strike every unprejudiced mind.

On the first resolution of the committee, after it was decided that the report should be considered by paragraphs, there was an animated debate, which was terminated by a vote, on which the yeas and nays were demanded and recorded. This record is to be attributed to a standing rule of the house, which directs that the yeas and nays shall be recorded,

when demanded by one-third of the members present; and happily it was found, on this occasion, that the minority could count more than a third of the members; although the record shows that they wanted three-and-twenty votes of equalling the number of the majority. But for the existence of this rule, it is confidently believed the church would never have known who, among the members of the last Assembly, were the friends, and who the foes of the memorial. The votes on the subsequent resolutions, where there was a difference of opinion, were nearly the same as on the first. There was some little variation as to the side occasionally taken, but none that materially affected the strength of the different parties. The third resolution, we believe, had no opposition; and the 4th and 9th resolutions are only different expressions of constitutional provisions, which the minority had no disposition to controvert; and which probably were intended to show the *great regard* which the committee had to our standards. The power of a third of the members to secure a record of the yeas and nays on any question, was not forgotten in the subsequent proceedings of the Assembly; for when such a record was moved, on the vote which excluded from the minutes all notice of the motion of Mr. Jennings, the *locum tenens* of the Moderator's chair, (the regular Moderator having withdrawn) declared, to the astonishment we believe of all who heard it, that the motion was out of order. He knew, that if the motion were put, a third of the members would vote for it, and thus the yeas and nays on this important question, would appear on the minutes; but he knew also that his decision, declaring that the motion was out of order, could not be reversed but by a *majority*, instead of a *third* of the house, and he was confident that the majority would ratify this most unfair and unrighteous sentence. An appeal from his decision was taken, and his confidence that a majority of the house would sustain him, was proved to be well founded. We do think, and have not a doubt that the public think with us, that, especially in the present state of the church, the yeas and nays on all important questions decided in the General Assembly, ought to be recorded and published to the world; that the churches may know how their representatives have voted, and all may have an unequivocal expression of the opinions of those whose names appear on the record. But to this the New School party in the Assembly have, for several years past, been generally and decidedly opposed; and hence the public do not, and cannot know, how the votes of individual members have been cast, on questions involving the vital interests of the church.

We refer to the protest for a statement of our objections to the doctrines or principles contained in the several resolutions, and we hope our readers will do us and themselves the justice, carefully to compare the protest with each of the resolutions to which it is opposed. On the first and second resolutions, we have nothing to add to what is contained in the protest, and the remarks already offered. The fifth resolution is one of the most objectionable of the whole series. But it is so satisfactorily answered, and its slavish and unchristian principles are so clearly exposed, in the 4th article of the protest, that we deem any enlargement unnecessary. Of the 6th resolution, the protest takes no notice. The position that "the Assembly have no authority to establish any exclusive mode of conducting missions," is perfectly equivocal, and we doubt not was intended to be so. That the Assembly have no authority to establish any exclusive mode of conducting missions out of their own bounds, or for missionaries of other churches, is

certainly true—so obviously and confessedly true, that there was no need to state it. But that the Assembly has authority to establish a mode, and if it be found necessary, *an exclusive mode*, of conducting missions within their own bounds, and by members of their own communion, is also true—so true, that no one who understands the constitution of the Presbyterian church, can plausibly deny it. Missionary operations affect all the interests of the church, more than almost any thing else; and to maintain that over such operations the Assembly has no authority, and when necessary, even a controlling authority, is to maintain that the greatest irregularities may exist in our church, and the most serious evils be inflicted upon it, and yet that the supreme judicatory have no power to apply a remedy. We can hardly think of a greater absurdity than this, to be embraced by any one who professes to be a Presbyterian. The chapter which relates to missions in the constitution, (see chap. xviii. of Form of Government) directs that applications for missionary aid should be made to a Presbytery or Synod, or to the General Assembly, and orders that missionaries shall be ready to produce their credentials to the Presbyteries within whose bounds they may be, and obtain their approbation, or at least that of a committee, appointed for this purpose. In conformity with this constitutional prescription, all the missionaries employed within the bounds of the Presbyterian church, for many years after the adoption of the constitution, were made responsible to the ecclesiastical judicatories of the church, and to them alone; and such is the fact at present, in regard to the missionaries appointed and employed by these judicatories. But of late years, Voluntary Associations, both for domestic and foreign missions, have been organized, and have carried on their operations in the bosom of the Presbyterian church, without any responsibility whatever to the judicatories of this church; and this has had, and still has, a most pernicious influence, not only in enfeebling all missionary operations of a strictly Presbyterian character, but in creating jealousies, collisions, and contentions of the most pernicious kind in the church —Nay, the influence of these Voluntary and anti-Presbyterial Associations, has gone far to control the judicatories of the churches themselves, from the highest to the lowest. Here, at this hour, is a principal source of the corruption, disorder, and disregard, both of the creed and government of our church, by which it is so grievously polluted, divided, and distracted; and we solemnly believe that no rational hope of a return to sound principles, and to regular presbyterial order, can be entertained, till the influence of this radical evil shall be removed. We request our readers to turn to the fourth section of the memorial, and see the statements there made of undeniable facts, and of the unhappy influence which these Voluntary Associations, particularly of the American Home Missionary Society, has exerted, on all the interests of our church; and no where more manifestly and lamentably than in the General Assembly itself. This was a tender point for the *reasoning* committee, and they touch it tenderly. They, in effect, do nothing more than roundly assert that the Assembly have nothing to do with the business—not aware, it is presumed, that by this very assertion, they prove themselves either utterly ignorant, or totally regardless, of the principles and government of the Presbyterian church, relative to this subject. They do indeed, in the close of the resolution, venture to "recommend to individuals and inferior judicatories"—recognising that it is "left to their discretion" to do as they please—"a willing and efficient co-operation with the Assembly's Board" of Mis-

sions. Truly, it was no great boon to recommend to those *who choose it*, to co-operate willingly with the Assembly's Board, when it is notorious that the principal co-operation of the recommending party, is with Voluntary Associations, who mar and distract the measures of the Assembly's Missionary Board, and interfere most injuriously with the whole order of the Presbyterian church.

The 7th resolution, as first reported by the committee, stood thus—"*The Assembly do not deny the right of any Presbytery, when it is deemed proper to do so, to examine into the qualifications of persons applying for membership;* yet a due regard to the order of the church and the bonds of brotherhood, requires, in the opinion of this Assembly, that ministers dismissed in good standing by sister Presbyteries, should be received by Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing subsequently to their dismissal." That this is a bungling and self-contradicting resolution, as thus expressed, is undeniable; for if any Presbytery has *a right* to examine, then a due regard to the order of the church, and the bonds of brotherhood, cannot be violated by the exercise of this right. The committee manifestly felt that they were treading on slippery ground, in getting at their favourite object in the latter part of the resolution; and they certainly did hobble sadly, in making for their mark. But when the resolution came before the Assembly, they found members less timid than themselves. On the motion of the permanent clerk, the Rev. John M'Dowell, who had voted against the first resolution, the first part of this resolution, which we have marked with the Italic character, was stricken out. Had a motion been made and carried, to strike out the second part of the resolution, instead of the first, a fundamental principle of Presbyterianism, in place of being violated, would have been asserted and sanctioned; and the decisions of former Assemblies,* instead of being contravened, would have been confirmed. But this would have been giving some little countenance to the memorial, which the majority of the Assembly were determined it should never have; and they were no doubt highly gratified, to find a member who had voted against the first resolution, bold enough to take the lead, in doing what the committee had wanted courage to propose. The reply of the protest, to the resolution now under consideration, is irrefragable, and renders many additional remarks unnecessary. We wish, however, to call the attention of our readers for a moment,

* In the year 1816 the General Assembly, in disposing of a complicated case, sanctioned the report of a committee, in which there is the following statement, going directly to the point in view—"It is clear that the right of deciding on the fitness of admitting Mr. Wells a constituent member of the Presbytery of Geneva, belonged to the Presbytery itself." [Digest, page 325.] In 1825, the Assembly decided, on a reference from the Presbytery of Baltimore—"That it is the privilege of every Presbytery to judge of the character and situation of those who apply, to be admitted into their own body, and unless they are satisfied to decline receiving the same. A Presbytery, it is true, may make an improper use of this privilege, in which case, the rejected applicant may appeal to the Synod or the General Assembly." [Printed Minutes, page 265.] If the memorialists knew of these decisions, they could have had no other object in bringing this subject before the last General Assembly but to ascertain whether the supreme judicatory of the church in 1834 would sustain the decisions of former General Assemblies—The answer was, we will not—We will formally and unceremoniously reverse those decisions. Yet this is the Assembly who introduce their decision on the memorial with saying, "that this Assembly cannot sanction the censure contained in the memorial, against proceedings and measures of former General Assemblies"!!! But why make notes of admiration? Who expects *consistency* in the followers of New Light?

to the case mentioned in our last number, as demonstrating, practically, the propriety of the principle for which we contend—the principle that every Presbytery has the right to determine on the qualifications of all who apply to be received into its fellowship—We refer to the case of the individual whom the Presbytery of Newark, (N. J.) refused to ordain and install as the pastor of the congregation of Hanover. That individual came from the elective, or 3d Presbytery of New York. He was not then, it is true, an ordained minister, but a licentiate; still, the principle we advocate applies to the case of licentiates, as well as to that of ordained ministers. Suppose, then, that this man, before he was permitted to act as a supply, or to receive any appointments in the Presbytery of Newark, had been put, as we say he ought to have been, on his examination; he would unquestionably have discovered his ignorance and unsoundness in the faith—for we have been well informed that he has the merit of not disguising his sentiments, like many of his fraternity—and thus he would, of course, not have been permitted to supply the vacant congregation of Hanover, and that congregation would have been preserved from evils, which many years are not likely fully to remedy. Is it not obvious from this case, that it is infinitely better to meet heresy, or disqualification for ministerial usefulness of whatever kind, at the threshold of the Presbytery, rather than to permit it to enter, with a view to correct it afterwards—in many cases, after it has produced irremediable mischief. Only take the conjoint influence of the two principles sanctioned by the last Assembly—let there be elective Presbyteries, and let their members be entitled to claim a good standing in other Presbyteries, simply on what the resolution before us calls "their constitutional testimonials," and you put it in their power—and assuredly they will use all the power they possess—to change the character of any Presbytery at their pleasure, and to pour a flood of error over the whole church. They will manufacture, license, and ordain ministers, and throw them into any Presbytery where they lack a majority, with a rapidity that will soon give them the command of the Synod, and a representation in the General Assembly of every Presbytery which the Synod embraces. This is no imaginary case. The Synod of Kentucky, in the years 1806, and 1807, found that the Cumberland Presbytery, then a member of their body, were licensing and ordaining men at such a rate, that, if not arrested, they would soon have the Synod to themselves. Nor had they any other means of putting a stop to the evil, but by dissolving the Presbytery entirely, and rejecting all its members from their communion. With exemplary fidelity to their Master, and zeal for his holy truth and cause, they took this decisive step—a step so decisive and bold, that the General Assembly of 1807, not yet corrupt, did but half approve the proceeding. But in the following year, having in the mean time obtained a full knowledge of the facts of the case, the records say—"The Assembly think it due to that Synod [the Synod of Kentucky] to say, that *they deserve the thanks of the church*, for the firmness and zeal with which they have acted, in the trying circumstances in which they have been placed." Alas! when shall we again see a Synod that will act with the same unshrinking fidelity; and a General Assembly that will sustain and applaud them, for thus nobly acquitting themselves of their sacred obligations.

The protest justly remarks, that in the eighth resolution the Assembly do the very thing they condemn in the memorial—they pass a censure on a former General Assembly that condemned the work of W.

C. Davis *in thesi*, before he was tried and condemned by his Presbytery. This, it is perceived, is the second instance of the same thing, in the resolutions under review. The protest also, with great truth and propriety, intimates that the whole scope of this resolution is to afford "protection to those who are unsound in the faith." Now that the majority of the last Assembly should feel a peculiar sensitiveness on this subject, creates no wonder in us. Provident men, when they see danger coming, always make use of precautions to ensure their own safety. We must be allowed, however, to examine a little the concluding position of this eighth resolution. The position is "that the fair and unquestionable mode of procedure is, if the author be alive and known in our communion, to institute a process against the author, and give him a fair and constitutional trial"—Very well—"if the author be alive and known in our communion—give him a fair and constitutional trial"—But the author of a book, containing the most pestilent heresy, may be alive and in our communion, and his style of writing, train of reasoning, and other circumstances, may make him as well known to be the author of the book, as if his name were on the title page. But in the mean time, his name is not there; and you have no legal evidence, and can obtain none, of his being the author of the book; so that if you arraign him and give him a fair trial, you must acquit him—and his acquittal will enable him to do fourfold as much mischief as ever. Now this is so far from being an imaginary occurrence, or one not likely to happen, that the supposed case points to the very course which is usually pursued by men who make publications that they know will subject them to discipline, or to some other punishment of a serious character, if their authorship is known. We could mention a case in Scotland, in which deposition from the ministry hung over the head of a minister for several years, if legal proof could have been obtained that he was the author of a certain publication, which was widely circulated and produced a powerful effect. But such proof was not, and could not be obtained; and yet scarcely a doubt existed in the mind of any one, as to the real author of the offence-giving book. The book, in this instance, was, in our judgment, a good book; but the safety of its author from the anathemas of the ruling powers of the church, depended on the want of legal proof to convict him. We mention it as a striking instance of what a publication may be, and do, when it is impossible to bring the author "to a fair and constitutional trial." But we would now seriously ask of any candid and upright man, who is capable of looking through and judging correctly of this matter, what reasonable objection can be assigned against the examination of a book, bearing the author's name on the title page, and in regard to which there is a rumour that it contains unsound and dangerous doctrines or speculations. It appears to us, that on the supposition that the author of such a book is really innocent, he ought to be the first man in society to desire and demand, that his book may be submitted to an ecclesiastical court—that on their verdict of the falsehood of the rumour, he may be able to suppress it effectually. Do not all men of conscious innocence act in this manner, when rumours to their disadvantage, relative to moral character or civil concern, are circulated and believed? Do they not, whenever the nature of the case will permit a legal trial, ask for it, solicit it, and demand it speedily?

But suppose the book in question is not innocent, but of dangerous tendency. How are the judicatory to ascertain this fact? Surely they ought not to prosecute or try a man for writing a bad book, unless

they have some good evidence that it is bad; and what method so proper to settle this point, as to examine the book itself, in their character as a judicatory? This may be done, in the way in which it was done by the General Assembly, in the Davis case—by appointing a committee to inspect the book carefully and thoroughly—to extract passages supposed to be most exceptionable—to read each passage in its full connexion before the judicatory—to discuss it calmly, and compare it carefully with the standards of the church—and then to take a formal vote on the passages severally, by putting the question on each—is this passage in conformity with the standards, or not? This is, in substance, the method in which publications supposed to be *libellous*, are treated in our courts of civil jurisprudence; and can we devise a better method for the treatment of publications supposed to be heretical, in ecclesiastical courts? We think not; for a better definition of heresy can scarcely be given, than to say that it is a libel on the truth of divine revelation. If a publication is decided to be of this character, an ecclesiastical court, at least in most cases, ought to take one step, which is never taken in a civil court; that is, to endeavour to convince the offender of his error, and engage him to renounce it: And if he appear really and honestly to renounce his error, all further proceeding should be stayed—if not, discipline ought to follow. Now, invert this order, and begin with putting a man suspected of heresy immediately on his trial. Then a judicatory, it is evident, must prosecute very much at hap hazard; for some of the members will, in most cases, be almost wholly ignorant of the true character of the publication in question; or the process must be grounded on a general rumour, or *fama clamosa*, which on examination may prove wholly erroneous; or on the allegations of the personal enemies of the writer; or of hasty and over-zealous individuals, who are willing to risk the responsibility of a prosecution, which, after causing infinite trouble to themselves, to the accused, and to the judicatory, may be found to be altogether unnecessary and improper—Or what is much more probable than any thing else—the anticipation of the trouble, or the fear of an unsuccessful issue, will operate to prevent a prosecution altogether: and is it uncharitable to believe that this is the wish of those who so strenuously insist on a mode of procedure at variance with what takes place in analogous cases in civil courts, where every thing is settled, as the result of much reasoning and long experience? a mode of procedure, too, which cuts off almost all hope of reclaiming a party, when found to be in error; for put an errorist on his defence, in a formal trial, before you have dealt with him by friendly reasoning and tender admonition, and you take the readiest method to fix him immoveably in his false conclusions and dangerous tenets.

The protest takes no notice of the tenth and last reason of the committee; and we are disposed to take as little. We do not see its design; unless it be to intimate that the memorial, and all things of a similar character, ought to be kept away from the Assembly; and this counsel we think is likely to be followed, till the General Assembly shall be composed of different materials from those of which the majority consisted, at the last meeting; at least, if our advice were of any avail, we would give it decisively in favour of this course.

The *answer* to the protest is, we believe, a perfect *unique*, in compositions of its kind. We have been accustomed to think—but we know that the march of mind has made great improvements—that an answer to a protest was intended to stand on the records, for the purpose of

showing to all who should inspect them, in *future times*, that the allegations of the Protestants were unfounded; and to prove this by short, but substantial reasons. There is not even an attempt at this, in the Assembly's answer. It does not look *forward*, but *backward*. Its appeal is not to *posterity*, but to those who had heard the debates; or rather it appeals to *its authors;* and it asserts that the "assumptions" of the Protestants "were fully refuted in a long and thorough discussion." "Yes" —some future reader of the minutes may say—"you doubtless thought so, or you would not have passed the resolutions themselves. But I did not hear the discussion, and should be glad to know what reply you did, or could make, to the powerful reasons of the protest. Your assertion that you answered them was easily made; but to me it is a mere *gratis dictum*, and I must conclude that you made this *declaration*, for answer it is none at all, as a mere formality; and that you did not answer the protest, because you found that you could not."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Discovery of Interesting Manuscripts.—From the August number of the New Monthly Magazine, we learn that M. Ruppel, an accomplished traveller, now on his return from Abyssinia, has discovered, and brings with him, a number of manuscripts of great value The most remarkable of these is a copy of the Bible, containing an additional book of Esdras, and a considerable addition to the book of Esther: none of these augmentations of the Bible have yet been heard of in Europe. It contains also the book of Enoch, and the fifteen new Psalms, the existence of which has been for some time known among the learned. Another curious manuscript is a species of code, which the Abyssinians carry as far back as the Council of Nice, when they say, it was promulgated by one of their kings. This code is divided into two books; the first of which relates to the canon law, and treats of the relations between the church and the temporal power; and the second is purely a civil code. M. Ruppel has also with him some Abyssinian church hymns, which display the only indication of poetry which has been found to exist among the Abyssinians.—*N. York Com. Adv.*

Education in Russia.—The whole number of pupils of schools in Russia is 75,586, out of a population of 56 millions —i. e. *two* to every 1495 inhabitants!—A cruel mockery upon the liberties of a people whom their despotic Autocrat wishes to keep enchained in the bonds of ignorance and servitude. No foreign teachers are permitted in any of the schools or universities, private or public; and no masters or professors are permitted to give instruction but such as consent to become, at the same time, spies of the government in the bosom of each family. Such foreign professors only are permitted to teach who are not imbued, as the Berlin Gazette expresses it, with the political cholera of liberalism, which has brought Europe to the verge of ruin! And these also must undergo a probationary quarantine of five years, before they are legally authorized.—*N. York Star.*

In the year 1832 the amount of Agricultural productions in England was eleven hundred and eighty-three millions of dollars—Manufactures, seven hundred millions—Mines, one hundred and four millions—Fisheries, sixteen millions of dollars—Two hundred and forty millions pounds of Wool were raised in that year.

The population of London

in 1790 was	720,000
in 1830	1,475,000
Increase in 40 years,	755,000

England contained *Inhabitants.*

		in the year 1700,	5,134,516
do.	do.	1750,	6,039,618
do.	do.	1800,	9,187,186
do.	do.	1830,	13,810,851

Increase from 1700 to 1750, less than 20 per cent.—From 1750 to 1800, more than 50 per cent.—From 1800 to 1830, more than 50 per cent.

From the year 1700 to 1710 the population lessened 68,179

From 1820 to 1830, the increase was 1,853,286

Squirrels.—It is known to most persons that the squirrels in the Mississippi valley emigrate occasionally, in vast numbers, to other neighbourhoods; and that in doing so they cross rivers and travel through

town and country, all pursuing the same general direction, and apparently reckless of the dangers to which they expose themselves. For some days past we learn they have been emigrating southwardly, and that some of the boys have enjoyed much sport in watching for them and killing them with clubs, as they land after swimming the river; or in pursuing them in canoes while yet in the water. Their emigration has but just commenced, and they will no doubt become more numerous.

The cause of these movements we have not seen satisfactorily explained. Some regard them as indicative of an approaching severe winter; but we suspect the destruction of the mast by the frost of last spring, has some connexion with their movements.—*Zanesville Gazette.*

Mr. Audubon.—A letter from this gentleman, dated London, states that five subscribers for his great work have recently presented themselves, in that city, and one in Germany. One of the former subscribers, Lord Kingsborough, has subscribed for a second copy. The Grand Duke of Tuscany is also a subscriber, at the instance of Marquis Charles Torrigiani, of Florence, who visited the United States last year, and is well remembered by many of our citizens as an intelligent and accomplished traveller. It will be remembered that the cost of Mr. Audubon's work is of necessity very large, and it is gratifying to learn that the subscription to it is advancing in Europe.

Religious Intelligence.

From the Foreign Missionary Chronicle.

LATE FROM THE MISSION TO NORTHERN INDIA.

The publication of the present number of the Chronicle has been somewhat delayed by our printing an additional half-sheet, to make room for the following communication from India. It is a joint letter of Messrs. Lowrie and Reed, addressed to the corresponding secretary of the W. F. Missionary Society. While it represents India as an open and encouraging field of Christian enterprise and exertion, and shows that our brethren feel deeply interested in the objects of their mission, it brings the painful intelligence that Mr. Reed was suffering under bodily indisposition (a pulmonary disease, as stated in other letters) which would prevent him and Mrs. Reed from accompanying Mr. Lowrie to the place selected for a missionary station among the Seiks of Lahore. Thus the Lord is again rebuking us for our iniquities, and teaching us a lesson which, alas! we are slow to learn—that, while we use every practical effort to promote his kingdom on earth, our reliance for success ought not to be placed on human agency, but on his own unfailing wisdom, power, mercy, and faithfulness in Christ. Some time since, it was announced, that the executive committee had resolved to send out, this season, with the permission of Providence, Messrs. Wilson and Newton, as a reinforcement to their mission in India. The committee are now taking measures to carry this resolution into effect; and will probably associate with these brethren one or two assistants in the missionary work; and it is hoped that the Christian public will sustain them in this, and in other operations for the benefit of the heathen, by their liberal contributions and their fervent, incessant supplications.

Howra, April 24, 1834.

Rev. and Dear Brother Swift,

You have most probably received the letters which we sent last fall, mentioning the region we had selected as the field of our future labour, the north-western part of India. It was our wish to have proceeded directly, to commence operations; but the leadings of Providence seemed to render it expedient to tarry for some time at this place. For various reasons, we now desire to acknowledge with gratitude the goodness of the Lord in disposing our minds to that conclusion. We think the general objects of the mission will be greatly facilitated by the information we have been able to acquire, and by the acquaintance we have formed, and the favour which the Lord has given us in the sight of many of his people in this city. We can see also his gracious care to ourselves, in regard both to the bereavement with which we have been visited, and to the trying, and we fear hopeless illness which one of us is now suffering. At the same time, we do not know that any loss has resulted, either in a pecuniary point of view, or in regard to learning the language. To the language we have been applying ourselves here; and, though our progress has not been at all as great as we could wish, it has, perhaps, been as great as we could expect.

We do not purpose to dwell, in this letter, on the general aspects of our mission. You will have perceived, with thankfulness no doubt, that we have before us a most important sphere of missionary exertion; that all the circumstances in relation to our

proposed mission, except our own health and our unworthiness, have been of the most favourable character; not even one obstacle having as yet been interposed, apart from the general difficulties with which all exertions for the welfare of the heathen, have to meet—that we greatly wish, and greatly need several additional missionaries, as soon as possible, to join us; in short, that we think there is every reason to bless God, that the attention of our Society has been directed to this part of our world. But we wish, at this time to state, more particularly than we have done in former letters, our views respecting our future operations, which we feel justified in forming from our present information. Perhaps the direct efforts of missionaries may be reduced to three classes; *Preaching the Gospel* to many or few, as opportunity occurs, and in whatever way circumstances permit; *Preparation of Books*, including especially the translation of the sacred Scriptures and the distribution of them; and *the Establishment and Superintendence of Schools*. A single missionary may engage more or less in all these ways of doing good, if he have the requisite talents, health, and grace; but probably his labours would, in ordinary circumstances, be more efficient, if devoted chiefly to one of these departments. All these modes are open to our choice. As to the first, we have been able to hear of only one missionary that has ever gone among the Seiks, or into the Protected Seik States; and he went only on a short tour, and was not acquainted with the language principally spoken. In regard to the second, the only books in the Punjabee dialect, are a translation of some parts of the Bible, and a small grammar of the language, both said to be very defective; at least, we have not yet heard of any other books, such as a missionary society would prepare, nor indeed of any kind. And as to schools, we believe there is not, and never has been one, under European or Christian direction, among the Seiks. There is one at Subathoo, among the Hill people, not under missionary direction, nor of high order, which succeeds well. The native schools throughout the country are of no value in any point of view, except as to the mere rudiments of reading and writing; and even these are taught to very few.

We have, therefore, dear brother, the entire field before us, unoccupied, unattempted. It is indeed an inspiring thought, that our Society has the prospect of *beginning* all that shall yet be done in communicating the blessings of science and religion to millions. May the Lord still prepare the way, and prosper the efforts you make! But it has been a matter of anxious thought what shall be the system of education which we should attempt. As to preaching, and in respect to books, it is but little we can do until we have learned the language. In this country, we find, that missionaries think from two to three years are necessary to enable a person to speak with any confidence in a native language; and the knowledge requisite to the preparation or translation of books, can hardly be acquired in less time; perhaps it requires more. This is not the case in reference to schools. Even to superintend a native school, we mean one taught by native teachers, and in the native language, a slighter acquaintance with the language is required, than is necessary in preaching. In teaching an English school, the missionary might begin almost immediately after his location. Some diversity of sentiment exists as to the prominence which should be given to education in English. We are thankful that our minds are now clearly satisfied that this should be made the chief department in education. What is the object which we should keep chiefly in view in our efforts to communicate instruction? Not merely to teach the mass of the population to read, so as to prepare the way for efforts more directly ministerial; but to train up, by the Lord's blessing and grace, a race of native preachers. To the former object (though to a certain extent it should, and we hope will, receive our attention) our number is quite inadequate. It must, indeed, be manifest, that the church cannot send forth a sufficient number of missionaries to educate the entire population in a proper manner. The men, suitable in qualifications and circumstances, are not to be had. Moreover, it would be at a vast expense of money, of time, and of life, that that plan could be, even in the attempt, carried into execution. But all concur, that the best plan is to train up native preachers, by sending forth a sufficient number of persons to conduct the system by which they are to be prepared. Persuaded that yourself and the committee will fully accord with these views, though so imperfectly presented, we proceed to mention directly, but briefly, the considerations which induce us to think that *English* education should be made prominent. Here it will be recollected, that our chief object in education is to prepare native ministers who should be possessed of all the knowledge necessary to understand, explain, and enforce the meaning of the sacred volume. Any other kind of ministers would be of little service. But this knowledge does not exist in their language. Shall we then endeavour to translate all the store of English theology into Punjabee; or shall we educate young men in the English language, and spread before them the vast treasures of our biblical, systematic and practical works? The former plan is much the most expensive of the two, and much the least practicable. All the missionaries in

India could not accomplish the former, though aided by the funds of all the existing missionaries' societies. The latter plan is simple, and, with the divine blessing, may be carried into effect by a few individuals. It is indeed only applying to a heathen land the principles recognized by our beloved church concerning our ministers, though with greatly increased force of application in a heathen land. English will become to this country what the Latin was to our forefathers—the learned language of the people. And it is worthy of special notice by every observer of Providence in this land, that just at the time when many natives are wishing to acquire English, the Sancrit, Arabic, and Persian, as if by common consent, are beginning to be laid on the shelf. The former contains all that is good, though with much that is bad; the latter contains almost unmixed evil. So far as there is any experience on this subject, it decidedly confirms this statement. It is but recently, at least in this Presidency, that the views just expressed have been acted on; and very probably this is one of the chief causes for the want of greater success in India missions. There are, however, some native preachers trained on the former plan, viz. by the aid of the few books translated into their language and the instructions given by their missionary teacher. —A worthy and judicious Baptist missionary who conducts an English school near Calcutta, and under whom a preacher of this class was labouring, informed us that he did not know near as much about the Christian system as some of the scholars in this school, although they had not completed their course, and he was in the ministry.

We may further mention, concerning this matter, that, in addition to its being the only way of preparing suitable ministers, this kind of effort does not prevent the missionary from preaching, or preparing books, according to the measure of his time and talents; while it seems peculiarly recommended to our notice in this land, where Europeans and Americans cannot engage in preaching the gospel, nor perhaps in any kind of duty, but at considerable hazard, exposure, and brevity of life. It is hardly necessary to explain, that we do not entertain the sentiments expressed above, to the exclusion of wishes and purposes for both common and female education; but we think it expedient to present them thus at length, because it is probable this will be our *first* kind of labour; as we can commence soon after we reach the scene of operation. We think we shall possess encouraging prospects as to both the other kinds of instruction.

There are two orders or kinds of schools in this country, having the same object as that we have been explaining. The one is that of our American brethren in Ceylon—the boarding school, where the scholars are lodged, boarded, clothed, and instructed, entirely at the expense of the mission. There are two small schools on this plan in the vicinity of Calcutta. The other is that of the Scotch missionaries in this city—Rev. Messrs. Duff and Mackay—a school of a more general nature as to the scholars, not as to the course of instruction; where the scholars live with their parents, buy their own books, and receive only their tuition free from expense. Each mode has its peculiar advantages. The former secures better opportunities for producing religious impressions, and, after conversion, for perfecting the Christian character of the convert. It probably affords greater advantages for acquiring a thorough education. Yet it is believed to have its disadvantages. It is very expensive in many parts of the country. None but the lower classes could be prevailed on to become boarders, on account of the prejudices of caste. They then become like hot-house plants, knowing but little of heathenism in experience (and certainly, for *themselves* the less they know of it the better; yet, for *usefulness to others*, their influence is diminished) and they become objects of rooted dislike to their countrymen. The latter plan is, of course, much less expensive. It opens a door for all classes; and, in the Scotch school, amongst 400 boys, every grade of caste may actually be found; and it affords a greater hope, when any become pious, that they have counted the cost, have a full knowledge of both the Hindoo and Christian systems, and will be better qualified for usefulness to their countrymen. This kind of school can only be contemplated in a place where a desire already exists, from whatever cause, to become acquainted with the English language.

We seem to have scarcely any option left to us at present in regard to this point. You will learn from other letters, that brother Reed's health is in such a state, that there is no probability of him and Mrs. Reed being able to proceed at the time we had contemplated to set out on the journey; while, from the intelligence we have received, it seems very desirable that the ground should be occupied as soon as possible; and, accordingly, brother Lowrie is expecting to set out alone about the middle of June. He will not, of course, be able to take charge of a boarding school; but he may commence on the other plan; and, when others arrive, whatever appears then advisable may be determined on. We incline to the opinion, at present, that a modification of the two plans will be found best adapted to the protected Seik people, that is, to establish a general school like the one in this city, which is one of great efficiency and pro-

mise; and afterwards to select a limited number of the more hopeful boys for boarders.

For girls, there seems to be little doubt that the boarding system is preferable. This department of education, we trust, will be made as prominent as it is important. As to the details, we are not prepared to write. We can probably procure the necessary elementary books in this city, until we have a press connected with the mission. As we do not contemplate a less efficient system than that pursued in the schools already referred to, we shall, in time, need suitable apparatus. If we could procure a native assistant at any fair salary, it would greatly relieve the one in charge of the school from the mere mechanical drudgery which, in this climate, is very exhausting, and would leave him at liberty to pursue more important objects—yet exercising the superintendence; and as, for some time, there will be *but one* of us, it seems the more important. If he should be taken ill for a day or two (to mention only a common contingency) the school would have to be suspended. This is peculiarly to be guarded against among the natives of this country. A day's suspension, under such circumstances, might introduce derangement for weeks. We do not know whether any person of the description mentioned can be obtained.

We wish strongly to urge on the attention of the committee and yourself the importance of sending more missionaries to join us. There are at least two other places which *ought* to be occupied—*Ambala*, also among the Seiks (for we think of settling at Loodianeh) and Subathoo, among the Protected Hill States, inhabited by a people much resembling the Seiks. At all these places, the political agents, men of the greatest influence, wish to encourage education, which you know is common ground where political and religious men may co-operate. We have every evidence, that the way is in a great degree prepared—that the arrival of missionaries would be welcomed by the English residents, and by many of the natives. On the claims of this entire region we can say no more than we have said in former letters. We think it altogether probable, that there are few, if any, more important fields for missionary work on the face of the earth; and perhaps there is no perfectly *new* field more ripe for the harvest. There are, however, many, very many, other places in Upper India where the fields are white for the harvest; but, alas! the labourers are *none at all*. By referring to a missionary gazetteer, you will find that hardly any thing has been done, and hardly any thing is now doing in Northern India, for the salvation of the millions of souls that are there sinking beyond the reach of Christian exertion and Christian hope.—*Dear Christian Fathers and Brethren*—our hearts are sorrowful. We know not what to say more than to ask you, and the churches through you, to look at the facts. Think of those poor, dying, hopeless beings; and then think what is proposed to be done for them. The Lord seems to be showing, that *only one* of us shall even attempt to go to their aid; and how soon may he fall!—We entreat, that none will be deterred from engaging in this field of labour by the trials which we have met with and are still enduring. They *may* be chiefly *personal;* and, even if they are general, we trust they are designed to purify, not to consume.—There are quite a number of English gentlemen, chiefly officers in the army, at Loodianeh and other places in that region; and there are many thousands in India—men influenced in coming to this land by proper, it may be, but principally secular motives. Shall not the love of Christ excite *as strongly* to sustain dangers, to endure privations, to meet death even, as the considerations which have brought so many to acquire wealth, which perisheth; and an earthly crown, which fadeth? But we would remember whom we are addressing. We need your prayers for ourselves, rather than to be sending exhortations. And, commending you to God, and the word of his grace, we subscribe ourselves, with sincere respect and affection to you and to all the members of the executive committee, your brethren in the Saviour's grace,

JOHN C. LOWRIE,
WILLIAM REED.

Rev. E. P. Swift.

View of Public Affairs.

EUROPE.

Advices have been received from Europe as late as to the 7th of September, but the recent intelligence is not of great interest—no changes or occurrences of prime importance have taken place within the last month. We shall briefly and cursorily chronicle those that appear to be most worthy of notice.

The British Parliament was prorogued on the 15th of August, by the king in person, and with a speech of considerable length, in which he notices the state of Europe, the peace of which he thinks is not likely to be disturbed; mentions what has been done, and what needs still to be done, for the prosperity of his people; and thanks both houses for their diligent attention to the great concerns of the nation, through a long and most important session of Parliament. It is believed that the next session will not commence till some time in the month of January, although the prorogation was only to the 25th of September. The nation seems to be comparatively quiet, except in Ireland, where great discontent still exists—Dublin is suffering dreadfully from the cholera. The harvest in England has been abundant. Gold was becoming scarce in the kingdom—Enormous exportations of it had lately taken place, and a governmental prohibition of its further exportation, was looked for.

France.—Contrary to the general expectation, the French chambers voted the usual address in reply to the speech of the king, almost without debate. The Liberals are down, and the court party is triumphant. The nation appears to be tranquil. The last accounts state that Marshal Gerard, the head of the French ministry, was dangerously ill. No provision has yet been made to indemnify the loss of our merchants.

Spain.—The Cortes was opened at Madrid, notwithstanding the prevalence of the cholera, on the 24th of July, the queen's birth-day. Her majesty's speech at the opening, and the response of the Cortes, have been published. The conflict between the adherents of Don Carlos and the troops of the queen, is continued. There has been hard fighting, and the success has been various. On the whole, the cause of the queen has gained ground. But the contest, as we predicted it would be, has been severe, and is likely to continue. Conspiracies against the queen have taken place even in the capital; arrests have been numerous, and of persons of distinction. But we think the existing government will ultimately triumph. The wife of Don Carlos, lately died in London. The inquisition is abolished, throughout the kingdom—*laus Deo.*

Portugal.—Don Pedro has been elected, by the Portuguese Cortes, as regent. It is suspected that he aims at the permanent possession of the throne. The marriage of Donna Maria was talked of, but to whom is not mentioned. The suppression of the convents, and the appropriation of their revenues to the state, is said to be popular. The nation seems to be gradually returning to tranquillity and order.

Among most of the powers of continental Europe, we have seen nothing worthy of notice in this summary sketch. *Greece* seems to be advancing to order and prosperity. *The Grand Senior* is reported to have actually declared war again, against Mehemet Ali, the Pacha of Egypt; and that the Russians are to assist their new ally. We question the truth of the report; but if true, it will probably be followed by very serious consequences.

In a large district of Asia, which is under the British government, it appears there existed at the date of the last accounts, an awful famine—destructive of life, and productive of misery, at the very recital of which humanity shudders and recoils. The most recent information from *China*, would lead us to believe, that this immense empire, embracing about a third of the whole human race, will speedily be open, if it be not so already, to the free circulation of the Bible. This must gladden the heart of every real Christian.

In Africa, the Pacha of Egypt, and his son, Ibrahim, are doing much to render the Egyptian Pachalic independent of the Grand Senior; and present appearances seem to promise them success.

Southern America is still in a very unsettled state. The *Republic of the Equator* is yet deeply embroiled and agitated; and in *Mexico* there has been a revolution, favourable for the moment, to a return of the dominancy of Papal influence. *Santa Anna*, the once apparent friend and hero of freedom, has turned out to be a devoted partisan of priestly bigotry and superstition; and has used his military prowess in favour of exclusive papacy. But this cannot last.

The United States are at present in a greater political agitation than we ever before witnessed, in a time of exemption from foreign war. Our journal never has mixed, and never shall mix itself, with political questions, which do not directly involve moral and religious principles and interests. Our prayer at present is, that the peace of our country may be preserved. That God may restrain the intemperate passions of men, of whatever name: That political parties may mutually concede to each other, the liberty of speech and action which each wishes and seeks for itself; and that the pending elections may have that result, which the omniscient One may see to be best calculated to preserve and perpetuate the civil and religious liberty and privileges of our beloved country.